THE CHURCHMAN.

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For the Churchman.

The Jesu Psalter.

FOURTH PETITION.

Jesu ! of heavenly joys the Source—
Jesu ! Whom heavenly harps discourse—
Theme of seraphic lay !
Jesu ! The Light of Saints below—
Jesu ! their song mid toil and wo,
Comfort the souls that pray.

I Believe in One God.

I.

Jesu ! give comfort, give me grace
'Mid all my cares and toils to place
My heart's repose in Thee;
O Thou Who art my Chief my All,
On Thee unceasingly I call,
Sweet Saviour ! Comfort me.

II.

Jesu ! send heavenly meditation
Chaste thoughts of ghostly consolation
My pilgrimage to cheer :
Ravish my soul with holy musing
Upon the bliss for'eer diffusing
Where, Lord, Thou dost appear.

III.

Jesu ! let oft my spirit dwell
Upon Thy Gifts Unspeakable
Thy goodness and Thy grace,
Upon Thy mercy to us shown—
Descending from Thy Glory's throne
To save our fallen race.

IV.

Jesu ! when Thou dost call to mind
How vile my past hath been ; how blind
Was my depravity ;
When fearfully Thou wakest within
The sad remembrance of my sin,
Have mercy, comfort me.

V.

Jesu ! though I the wrong pursued
Though all my life's ingratitude
Be blacker than the night;
O let Thy grace more powerful be
Let my repentance plead with Thee
For pardon in Thy sight.

VI.

Jesu ! give comfort to the worn
The drooping-souls by anguish torn
The outcast and the lone.
Console the dying—the distrest—
The slave of fear; the sorely prest,
And lift up all Thine own.

Glory be to the Father.

Sustain Thy Church ! upon Her dead
Be all of consolation shed
May they with light be blest;
In bliss upon Thy Holy Mountain,
In peace by Life's unruffled Fountain
Grant them eternal rest.

Father ! hear Thou our earnest prayer—
Saviour ! let us Thy pity share—
Spirit of Grace ! our comfort be,
Save us ! O Holy Trinity,
Our Father.

From the Christian Remembrancer.

The Recent Schism.*

The argument, then, many will naturally be inclined to bring against our Church, from the loss of Mr. Newman, will stand thus. It will be said : Your great champion has himself left you ; your very defender has found your ground untenable. Here is a great religious mind, who has tried to enter into your system with all his might, has had all his wishes, prejudices, all the feelings that education and early associations can give, in your favor. He began and went on being a genuine Anglican, with all an Anglican's disposition ; this he has gradually, and much against his will, been obliged to give up : he has abandoned his cherished principles, and passed out of the hearty belief of a member of the English Church into an entirely opposite conviction. Had he never been regularly one of you, he would not be now the great strong witness against you that he is ; but he has been, and therefore his witness has this strength in it. It is when persons have been genuine believers in, and maintainers of any position, that their contrary opinion tells so strongly against it afterwards. For we are sure then, that the position has had full justice done to it. When a mind, step after step, reluctantly outgrows an old obstinate set of convictions, it is as strong an evidence for the new ones, as, by the nature of the case, any one mind can give. The argument then proceeds to fall with great weight upon the whole of that Catholic revival that has been going on in our Church. That movement, it will be said, had no basis and foundation but what he gave it ; it must fall, therefore, when its mover goes, its resources, arguments, stimulus have left it.

How far this is a true and correct account of Mr. Newman's course of mind, and his relations to our Church, and the Catholic movement in it ; or how far it is not, we shall not attempt to decide off-hand. Mr. Newman, however, has left behind him not altogether obscure signs of what his past course of mind and general position in our Church has been.

We leap over the first three years, then, of that religious movement, in which he took so leading a part, and we come to the 'Lectures on Romanism and Popular Protestantism,' published in the beginning of the year 1837. In the introduction to that work, we find the following passage :—

'A religious principle or idea, however true, before it is realized in a substantive form, is but a theory ; and since many theories are not more than theories, and do not admit of being carried into effect, it is exposed to the suspicion of being one of these, and of having no existence out of books. The proof of reality in a doctrine is its holding together when actually attempted. Practical men are naturally prejudiced against what is new, on this ground, if on no other, that it has not had the opportunity of satisfying this test. Christianity would appear at first a mere literature, or philosophy, or mysticism, like the Pythagorean rule or Phrygian worship ; nor, till it was tried, could the coherence of its parts be ascertained. Now the class of doctrines in question, [*i. e.* the distinctive ones of the English Church] as yet labors under the same difficulty. Indeed, they are, in one sense, as entirely new as Christianity when first preached ; for though they profess merely to be that foundation on which it originally spread, yet, as far as they represent a *Via Media*, that is, are related to extremes which did not then exist, and do exist now, they appear unreal, for a double reason, having no exact counterpart in early times, and being superseded now by actually existing systems. Protestantism and Popery are real religions ; no one can doubt about them ; they have furnished the mould in which nations have been cast ; but the *Via Media* has never existed except on paper, it has never been reduced to practice ; it is known, not positively but negatively, in its differences from the rival creeds, not in its own properties ; and can only be described as a third system, neither the one nor the other, partly both, cutting between them, and, as if with a critical fastidiousness, trifling with them both, and boasting to be nearer Antiquity than either. What is this but to fancy a road over mountains and rivers, which has never been cut ? When we profess our *Via Media*, as the very truth of the Apostles, we seem to be mere antiquarians or pedants, amusing ourselves with allusions or learned subtilties, and unable to grapple with things as they are. We tender no proof to show that our view is not self-contradictory, and if set in motion would not fall to pieces, or start off in different directions at once. Learned divines, it may be urged, may have propounded it, as they have ; controversialists may have used it to advantage when supported by the civil sword against Papists or Puritans ; but whatever its merits, still, when left to itself, to use a familiar term, it may not "work." And the very circumstance that it has been propounded for centuries by great names, and not yet reduced to practice, may be alleged as an additional presumption against its feasibility. To take, for instance, the subject of Private Judgment ; our theory here is neither Protestant nor Roman ; and has never been realized. Our opponents ask, What is it ? Is it more than a set of words and phrases, of exceptions and limitations made for each successive emergency, of principles which contradict each other ?

'It cannot be denied there is force in these considerations ; it still remains to be tried whether what is called Anglicanism, the religion of Andrewes, Laud, Hammond, Butler, and Wilson is capable of being professed, acted on, and maintained on a large sphere of action, and through a sufficient period, or whether it be a mere modification either of Romanism or of popular Protestantism, according as we view it. It may be argued that whether the primitive Church agreed more with Rome or with Protestants, and though it agreed with neither of them exactly, yet that one or the other, whichever it is, is the nearest approximation to the ancient model which our changed circumstances admit ; that either this or that is the modern representative of primitive principles ; that any professed third theory, however plausible, must necessarily be composed of discordant elements, and when attempted must necessarily run into Romanism or Protestantism, according to the nearness of the attracting bodies, and the varying sympathies of the body attracted, and its independence of these portions of itself which interfere with the stronger attraction. It may be argued that the Church of England, as established by law, and existing in fact, has never represented a certain doctrine, or been the development of a principle ; that it has been but a name, or a department of the state, or a political party, in which religious opinion was an accident, and therefere has been various. In consequence, it has been but the theatre of contending religionists, that is, of Papists and Latitudinarians, softened externally, or modified into inconsistency by their birth and education, or restrained by their interests and their religious engagements. Now all this is very plausible, and is to the point, as far as this, that there certainly is a call upon us to exhibit our principles in action ; and until we can produce diocese, or place of education, or populous town, or colonial department, or the like, administered on our distinctive principles, as the diocese of Sodor and Man in the days of Bishop Wilson, doubtless we have not as much to urge in our behalf as we might have.'—Pp. 19—23.

This passage was written just when the movement we refer to had first fairly set in, and began to be felt ; and had yet all the future before it. It is written, moreover, with a weight and power of language, which shows that the view given in it, had been long felt, and was not then, for the first time, present to the writer's mind. The broad way in which that view is put, shows that it was a deeply held one, a fundamental theory, and philosophical canon, as it were, in his mind, and not an incidental or passing reflection. And lastly, the particular form in which it is put forward, is one not uncommonly selected by a writer for an anticipatory expression of a growing idea. A series of reflections are made, as the writer's own, and as a supposed objector's, alternatively : they sometimes come from his own mouth, sometimes are put in another's ; they seem sometimes to stand for what he really believes, and sometimes for what he is partially prepared to answer. And therefore, on the whole, they represent, we conclude, a view which the writer felt strongly in his own mind, but had not yet definitely matured—a line of speculation, in which he was advancing, a mould of theological thought, a theory which was as yet at the bottom, and had not come to the surface. Looking at the whole passage with this eye, we are taken a considerable way back in Mr. Newman's inward theological history, and seem to see an idea which fundamentally possessed his mind, almost from the commencement of his Church-of-England career.

That idea, or that theory, seems to be this : that the test of the correctness of a system is, the largeness of its field of action ; and that, ultimately, after other grounds have been gone over, truth has a very simple standard—*size.* The argument that virtually runs through the passage, is : power is a test of truth, and largeness is a test of power. A smaller system, whatever appeals to antiquity it may make, has the great matter of fact objection to it, which arises from its smallness. It does not represent the force, the efficiency of truth. Numbers are the test of reality in a system ; truth should wield, mould, indoctrinate the human mass ; she likes influence ; she claims the largest ground :—such is the argument here. One step more :—we suppose two systems before us, both having their fundamental doctrines the same, but differing in a variety of modes of feeling, and popular forms and objects of reverence ; and in a whole religious coloring. It is open to a person to say, either that both these are true, both are substantial Christianity ; or, that only one is. The view in this passage tends strongly to the latter conclusion ; to the choice, *i. e.* for its Christianity, of some one large acting system in the world, and the rejection of what is outside of that. That largeness which would be obtained by allowing both systems does not commend itself to such a view, because such a view wants largeness as a demonstration of power, and a demonstration of power is made by the effectiveness of one system, and is impaired by a divided agency.

We observe a line of thought then here, which tells not against the Protestantism in the English Church or any current theology in her, but against the English Church herself ; and aims at the Anglican ground especially, as distinguished from other looser grounds with which it has been popularly mixed up. And the introduction to a regular defence of the Anglican position, has this note running through it :—'Protestantism and Popery are real religions ; no one can doubt about them ; they have furnished the mould in which nations have been cast : but it remains to be tried whether what is called Anglicanism, is capable of being professed, acted on, and maintained on a large sphere.'

Accordingly, a strong idea of our Church as offering a mere theory, a literature, a religion of books, pervades the passage. He speaks of her as if, after having been three centuries on her present ground, she had yet to make her very first practical display before men's eyes, and to come down from the library shelf, to life and action. Three centuries are passed over almost as if they had not been ; and the religion of the English Church is said now to be standing its first trial, and the result of a totally new experiment is waited for with sincere curiosity. 'Christianity would appear at first sight a mere literature, or philosophy . . . the class of doctrines in question as yet labors under the same difficulty.' 'The *Via Media* has never existed except on paper, it has never been reduced to practice.' 'We seem to be mere antiquarians or pedants, amusing ourselves with illusions or learned subtilties, and unable to grapple with things as they are.' 'Learned divines may have propounded it, as they have ; controversialists may have used it to advantage when supported by the civil sword against Puritans and Papists ; but whatever its merits, still when left to itself it may not "work."' The view of Anglican Theology as a negation follows. 'It is known not positively, but negatively, in its differences from the rival creeds—not in its own properties ; and can only be described as a third system, neither the one nor the other, partly both, cutting between them, and as if, with a critical fastidiousness, trifling with them both.' It remains to be seen, he says, whether it is not 'a mere modification either of Romanism or of popular Protestantism, according as we view it ;' whether any proposed third theory, however plausible, must not necessarily be composed of discordant elements, and when attempted must necessarily run into Romanism or Protestantism, according to the nearness of the attracting bodies.'

Such is the whole view of our Church to which Mr. Newman seems here inclining : and it had, perhaps, its connexion with his own particular line of employment in her : there was something in that which would tend to fasten this idea of her as a Book-Church upon him, when once taken up. He was himself acting as writer and penman on the Church ground : that was his particular line of connexion with it, as distinguished from a more practical one. He felt himself advocating, arguing : he had to do with our Church's religion in books ; *i. e.* with a display of authorship and controversy, with what its writers had said for it ; he came across it as a defended, advocated religion ; he saw the pen everywhere ; his own pen was going. A person has a considerable tendency to identify a system with that particular position in which he himself stands to it. If he only or chiefly stands to it in one particular attitude, his own attitude becomes reflected upon it ; and the subject matter of argument becomes book-like and theoretical. One cannot indeed but observe how Mr. Newman unconsciously transfers his own attitude, in this respect, toward the English Church, to all her divines. He looks upon them as *writers* always. They appear as a series of 'controversialists,' and so far from substantiating the Church to his eye, in their character of sons and members, they throw rather an additional look of paper upon her, because they were her defenders, and wrote for her. They are placed in a literary position, as it were, to their own Church, and the latter gains nothing from them except their books. This we say is a natural point of view for a mind to slide into, with respect to our Church, which was itself in such an intellectual position to her. Mr. Newman's was so. He was—it was the task which fell to him—a spreader of opinions in the Church, an indoctrinator of minds ; all came out of himself ; he unfolded ideas, he taught, lectured, wrote. The practical connexion with our Church system, was one which his line did not bring him deeply into ; he did not energize as a parish priest, but as an author. His sermons were addressed to a University audience, to the world in general ; even his more sacred Church administrations had a University and not a parochial character. Mr. Newman had weekly communions, and daily prayers ; and he had the Church at Littlemore with its daily duties. We do not forget them, and never can ; but it is quite true also that all this was a thing attached to his great position, as a religious mover, and not that position to it. Mr. Newman had one line—that of a spreader of opinions, and former of public thought. And this line, however appropriate a one, was still one which kept the Church distant as it were to his mind, and did not bring her near him. This makes a great difference. The attitude of a person who goes on producing great effects, not from a position in a system, but from the basis of his own mind, necessarily tends to produce the external feeling towards his system that we are alluding to. He seems to himself to be creating as he goes along ; and he can, if he will, view the Church ground he stands on, as a sort of voluntary hypothesis of his own, of which he has the possession and control, and which he might undo by an act of the same mental power by which he sustains it. It is a difference which, perhaps, every one will observe between Mr. Newman and Dr. Pusey's state of mind ; that Dr. Pusey has practically and *bonâ fide* mixed himself up with our system : Mr. Newman has not. Would not Mr. Newman, for example, have always inwardly thought it an unreal thing for a clergyman of our Church to do, to try to exert any proper sacerdotal powers in a parish, and *act* Catholicism ? Would he not have been inclined to say, Try to do so ; it shows good feeling in you to try ; but you will find it a mistake ; you will find you cannot be a priest in our Church. Anglicanism is a book religion, not an acting one.

Whether or not what we have been describing in Mr. Newman's position, is true ; and whether we think it had had any effect upon him or not ; a deeply fixed view in his mind appears almost from the first to have enabled him, as a thinker, to abstract mentally the whole substance of Anglican theology from it, and reduce its existence to that of a case and superficies. He seems as if mathematically to cut through it in that particular, precise, logical plane, in which it did *not* present itself as a substance ; and his point of view exactly fixes on its negative aspect, as distinct from its positive. Anglican divinity is *not* Protestantism : it is *not* Romanism : he sets it in the aspect in which it is *not*, and keeps it there. Again, a Church has an actual and a theoretical aspect ; a theoretical one in books ; an actual one in facts. Mr. Newman looks at the Church of England in the former aspect, and not in the latter. We have nothing to do now with answering such modes of viewing our Church, and are simply drawing out what was Mr. Newman's own latent state of mind ; but we cannot help observing incidentally here of the very commonly used argument, which produces its conclusions through the simple instrumentality of aspects and points of view, that it appears to us to be available for all conclusions whatever, and equally so for contradictory ones. We do not deny that there are what are called conventionally negations in theology ; but this is not the proper evidence of them. Every thing is and also is not : it is what it is, and it is not what it is not. If any person regards a thing simply in the latter point of view, and goes on indefinitely so regarding it, to him it simply is *not :* but it is open to any one to take the former point of view, or to say that it *is.* If it is negative in one aspect, it is positive in another ; if it is *not* another thing, it *is* no less certainly itself. The Anglican system of theology and devotion, is certainly not Romanism ; that is, not in those points in which it differs : it is also not Protestantism. But then, it *is* something, to take the other point of view. The Church of England has, as a matter of fact, exhibited a positive religious creed and character, which has struggled through mixture and opposition, and has made good its claim to be considered as the natural one of the Church. Take a certain form of the Christian devotional character, as shown in any one out of those numbers that Church of England biography puts before us ; and ask any impartial person, who knows what religion is, and can distinguish one school of religious character from another, whether he does not see a genuine substantial Church devotion before him ; not puritan, not latitudinarian, but Church of England, as distinct from these ; and he will certainly say, Yes. What other answer could possibly be given, were the characters of Ken, Hammond, Herbert, Evelyn, and others, the types of whole classes, placed before him, than this ? That the English Church has had substantial influence, and produced distinct effects, seems to be a simple fact. It has a history. It has produced a theology. It has formed a character. It has shown itself a substance in many ways. It has kept itself up, and not gone back from its first doctrinal ground ; its creed has not collapsed like that of German Protestantism, and broken into fragments.

* Continued from our last.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LVI.

When God had completed the great work of creation, He declared of every thing which He had made, that it was *very good.* Among the productions of His power on which He looked with such complacency, were the parents of our race. Designed to rank the highest of all terrestrial creatures, and to form the connecting link between them and the spiritual beings who inhabit brigther worlds, and are more nearly assimilated to the Infinite Intelligence, they were fitted for the exalted station. The properties of heart and mind which constitute the perfection of the human character were theirs. Whatever could make them supremely happy in themselves, and altogether pleasing to God, distinguished their state. A life of pure and holy joy on earth was to be their path to the infinite glories and beatitudes of heaven.

Such *was* the state of man. Alas such no more ! The spoiler came to rob him of his innocence and bliss ; and they were surrendered.

It having been the good pleasure of God that man should be a moral agent, and thus capable of glorifying Him by *willing* devotion to His service, it necessarily followed that he must not be operated upon by constraint, and consequently must be exposed to the possibility of falling.

Of this the tempter availed himself, and sought to seduce him into a violation of the precept which God had chosen to make the particular test of his fidelity. Man forgot his high and commanding motives to obedience, resisted the aiding and preserving influences of divine grace, and yielded and rebelled.

The state in which he was created—one of perfect innocence—was thus lost, and the whole order of things, which had been adapted to that state of the only intelligent inhabitants of the earth, consequently subverted.

An awful threat had been added to the command which constituted man's particular probation—*In the day that thou eatest thereof thou shalt surely die.* The execution of this, now demanded by divine justice, and involving the extermination of the rebellious pair, would have given to the powers of darkness a triumph over the ruin of a dispensation whereby the glory of Jehovah was to be promoted by the services of a pure and holy race in this world, and the addition of their eternal adorations to those of the angelic inhabitants of the celestial courts.

To avert this consequence of man's transgression, by placing the offenders in such a state that they might still attain to holiness here and happiness hereafter, and transmit this glorious privilege to their posterity, was now the object of the mysterious and inestimably gracious and merciful counsels of the Trinity. But this must be done in consistency with the justice which had announced the threat ; for the sacrifice of this, or any of the attributes of the Deity, would be at variance with His infinite perfection. Satisfaction then must be made to justice, before the penalty can be remitted. This the Second Person in the Trinity engaged to do. Therefore mercy could be extended in perfect consistency with justice. As its first exercise, the parents of our race were spared from the execution of the threat, by having their stay on earth prolonged, and by their being placed again on probation for heavenly happiness.

But by the radical change in their nature produced by their forfeiture of original uprighness, their appetites, passions, and affections having lost the pure and holy influence of the Spirit of God, which had preserved to them an entirely pure and holy tendency and operation, were subjected to that opposite influence of the evil spirit, which naturally tends to a wider and still wider departure from the divine law.—Hence the necessity of a further exercise of mediatorial mercy, in imparting grace to counteract human frailty and corruption.

Still, the divine plan required that man be a moral agent, and consequently treated as such. The depravity and corruption brought upon his nature must not be removed, nor its consequences warded off, by constraint. To raise him, therefore, from the depth of corruption into which he had fallen, by placing him again in a state of probation, restoring to him the direction and aid of divine grace, and thus giving him ability to work out his own salvation from the everlasting consequences of his apostacy, were the objects of the mediation in his behalf of the Son of God.

Under this merciful alleviation of the tremendous curse which they had incurred, our first parents were suffered to remain on earth ; and the effects of their fall were so far removed, that they might yet be blessed with the favor of God, and the happiness of heaven.

This great end secured, the temporal miseries consequent on sin were left to form a part of their probation, and a standing monument and warning of the wrath of Heaven against the ungodliness of men. Their moral and spiritual debasement and corruption, also, were not removed ; but countervailing influences provided, for checking and diminishing their malign operations, and enabling man to contend against them, and gain the mastery over them. This exercise of his moral agency involves his resistance of temptation, under the disadvantage of the *weakness* to which his nature is reduced, and his perseverance in duty in opposition to the strong influence of the *frailty* and *corruption* brought upon it.

That men may avail themselves of the benefits of this probation, and surmount the difficulties justly left in its way, the mediation of the Son of God procured the influences of the Holy Ghost, which, so working as not to force man contrary to his own will and disposition, but to co-operate with these, and be gradually increased as they are practically improved, are sufficient to secure the end of his probation, even the salvation of his soul.

If, however, all this mercy be lost upon man, by his own perverseness and wilful continuance in sin, he will be justly condemned, for his obstinacy and ingratitude, to the everlasting displeasure of his God, and to a part in the everlasting wretchedness of him whose service he preferred.

Such are the nature and state which our first parents have entailed on their posterity. We are born in a condition very far gone from the uprightness and purity of that which they first enjoyed. Accordingly, instead of that direction of our natural faculties, dispositions, and affections, which accords with the true dignity of our nature, and advances it in purity and holiness, almost the first evidence of moral agency which we perceive in our species, exhibits frowardness, disingenuousness, petulance, anger, or other marks of a fallen and corrupt nature. The tendency of this is to grow with our growth, and strengthen with our strength, until it poisons the whole character, and depraves the whole life. Then, thus subjugated to the malignant influence of the author of all evil in this world, man has nothing to expect in the next, but suffering with him eternally.

This both Scripture and experience declare to be the inevitable consequence of our fallen and depraved nature, unless we are rescued by the mercy and grace of God. We must surely be conscious that there is no principle inherent in ourselves, nor any exertion of which we are capable, without divine assistance, that can save us from pursuing our own moral and spiritual destruction, by fatally yielding to the influence of moral and spiritual corruption.

This view of what we are by nature, may give us some adequate idea of what we are by grace, and furnishes a qualification, and gives a direction, to our reflections on the latter, well adapted to the present season of the Church. We have rejoiced in the commemoration of the infinitely mysterious and gracious fact that "Christ Jesus came into the world." The Church would have us especially remember that this was "to save *sinners*"*—to rescue them from the everlasting consequences of their depraved and corrupt nature, and exalt them to the state of eternal happiness which was forfeited by the fall.

As this dispensation of mercy is of course to be extended to us as moral agents, it is of infinite moment that we enquire, what are the blessings designed by Christ's mediation, and how they are to be secured by us.

Christ Jesus came into the world to save sinners—by procuring pardon for their past transgressions, and grace for future obedience ; by revealing the conditions on which, performed through this grace, the divine favor and acceptance, purchased by His atonement, are promised ; and by interposing His merits to remedy the deficiencies of services thus rendered, and make them available with God.

Pardon of their transgressions is the first step in the salvation of sinners which Christ came to effect.

Sin is the violation of the law of God. That law is just, holy, and necessary. The securing of its benefits, and maintenance of its authority, require that a penalty be annexed to its infringement. The sanctity of Jehovah's government, and His own perfections, require that the penalty be strictly demanded, and the authority of the law thus maintained. Remission would argue a weakness and indecision in Him which it were impious to suppose, and pour contempt upon His government to which it were impious to imagine that He would leave it liable.

Restoration to favor, then, can only be the result of the penalty being paid. But that penalty is everlasting destruction from the presence of the Lord. To pay it, is to be forever removed from the reach of mercy.

To save man from this dreadful alternative, was the object of the interposition in his behalf graciously undertaken by the Messiah. He placed Himself in the stead of man, agreeing to suffer the penalty of transgression, as if Himself were the sinner. Hereby the sanctity of the divine law would be preserved, and its just demands answered. There may then be a remission in favor of the actual offender, because a voluntary substitute suffers in his place. This being God the Son, taking the manhood, or human nature, into His godhead, and thus becoming perfect Man as well as perfect God, and supported by the latter nature, suffering, in the former, the utmost that can be inflicted upon it, even to an equivalent to the awful sufferings of hell fire, the act is sufficient as a substitute for the penalty incurred by sinful man ; while His divinity gives to it an infinity of merit equal to a propitiation for the sins of the *whole world.* Thus, in a way profoundly mysterious, and of unfathomable wisdom and goodness, a door of pardon is opened to the sinner. He may receive mercy consistently with his Heavenly Father's inflexible holiness and justice.

In His human nature, the Son of God led a life of perfect obedience to His Father's will. This, because of His co-equality with the Father, which removed Him from all *obligation*, was of course gratuitous. It therefore deserved a reward proportioned to its infinite merit. The reward He, of course, cannot need for Himself. It is therefore His, to give to whom He will. *Thus*—as this reward of the perfect obedience of our Mediator and Representative, conferred by Him on His redeemed—divine grace, forfeited by our first parents at their fall, is restored to us, and becomes the source of ability to walk in newness of life.

The pardon procured by our Redeemer is not dispensed unconditionally. This would degrade it into an encouragement to sin, and pour contempt upon the justice and holiness of God, and of His laws. It will not be forced. It must be sought, and sought most earnestly with tears—with all the shame, remorse, and sorrow of deep and sincere contrition. And then, that the gracious sentence may not be revoked, and the benefit of our penitence forfeited, for the want of its true and proper effect, we must be careful to maintain newness of heart and life, by turning to the Lord in spirit and in truth, and serving Him faithfully all our days.

To enable us thus to repent, and turn away from the wickedness which we have committed, and do that which is lawful and right, that we may save our souls alive, Christ offers the grace of the Holy Ghost, which He purchased by His perfect obedience.

But here again, our moral agency is consulted. Nothing is irresistible or of constraint. All must be of free will.

It was before observed, that an immediate effect of the plan of redemption, was raising man from the state incurred by the fall, to the privilege of being again on probation for heaven. Of course, sufficient grace was imparted to enable him to enter on his probation. To this privilege every descendant of Adam is born an heir. Preventing† grace, imparting ability to choose the good and refuse the evil, and to give a corresponding direction to his moral agency, is given to every man to profit withal. Every man is endued with power to enter seriously on preparation for heaven. Let him stir up this gift. More grace will be vouchsafed to increase that power. This let him also improve. Means are provided for a continual increase of grace. To them let him humbly, faithfully, and diligently apply. The promised blessing will not fail of being fulfilled. As the Spirit works in him, let him work. Success is certain if he persevere; for it is not his own feeble efforts on which he has to trust, but the sufficient grace, and the sure covenant-promise of his God.

In the due use of this grace, and in humble seeking of the fulfilment of this promise, the revealed conditions of the covenant, whereby the mercies of Christ are assured, should be diligently studied, and made the only rule and measure of obedience. In the true and living faith which He requires ; in union and communion with the Church which He has established as the channel of His mercies to our fallen world ; in the various exercises of religion to which we are called as members of that Church ; in faithful observance of the moral requirements of the Gospel ; in the faithful discharge of our relative and social duties ; in humble and constant efforts to perfect holiness in the fear of the Lord, by the salutary strictness with which He would have us abhor that which is evil, cleave to that which is good, and dedicate our hearts and lives to His glory ; —in this, as the appointed way wherein the salvation purchased by Christ Jesus is to be sought, and will be found, we should engage with all the sincerity, fervor, and devotion, which the magnitude and nature of the offered salvation justly claim.

But we must guard against the presumptuous idea of any merit in our services. The inherent frailty and corruption of our nature, never entirely overcome in this world, will render our highest righteousness miserably defective, and utterly unworthy. We should therefore be always humble, always penitent, and even in our greatest spiritual satisfactions, rejoice with trembling. The love of Christ Jesus, whereby we have pardon, grace, and guidance in duty, is still necessary to insure the divine approbation and acceptance of the very services which it enables us to render. They could avail nothing, could not turn away the fierce anger of our God, nor recommend us to His favor, but for that unfailing love of Christ Jesus, the Saviour of sinners, which prompts His powerful intercession in our behalf, at the right hand of His Father's throne. In Him we may cherish the sure and certain hope that our services, if faithful and sincere, though necessarily imperfect and unworthy, will find an Advocate who will gain for them gracious acceptance, and infinite reward.

Thus, from the first movement of the soul towards holiness, through every stage of a religious course, to its blissful consummation, is Christ Jesus the Saviour of sinners. If we would experience His mercy as such, we must feel that we need it—that we are sinners, having no hope but in Him. And who can look into his heart and life, and compare the principles by which he suffers himself to be governed, the desires which he cherishes, the passions, tempers, and dispositions by which he is swayed, the affections which he fosters, the indulgence which he allows his tongue, the course of his conduct, in reference to both the requirements and the prohibitions of the Gospel—who can look into his heart and life, and compare all these with that Gospel's pure and holy precepts, and not be convinced that he is a sinner, a grievous sinner, an inexcusable sinner ? And will he rest satisfied under this conviction, and be indifferent to the love and mercy of the Saviour of sinners ? That love and mercy

* Timothy i. 15.

† Preventing properly means *going before.* The term is applicable to that grace which, going before means, exercise of faith, and use of means, disposes and enables him for both.

will awfully increase their condemnation who will not be saved by Him. And sore indeed must be the inflictions of that wrath which is awakened by the neglect and contempt of so great salvation. This is the guilt of all who, notwithstanding what has been done to save them, continue in unrepented sin.

But he who listens to his Saviour's call, humbles himself in deep contrition for his sins; looks to Christ Jesus as alone bringing salvation from their guilt, dominion, and everlasting punishment; resolves, through His grace, to cast them off, and walk in newness of life; and humbly, faithfully, and earnestly seeks that grace, in the proper use of all the appointed means; will find it, and find it rich and sufficient. Throughout his earthly pilgrimage, though ever the humble penitent, distrustful of himself, and conscious of much remaining frailty and imperfection, consoled and supported in all difficulties and temptations, striving on, perseveringly and unweariedly, in working out his salvation, humbly anticipating his finally coming off, through Christ strengthening him, more than conqueror, and animated by the joys and hopes of the Gospel, he ever exults in the great truth which lies at their foundation, *Christ Jesus came into the world to save sinners.*

When his pilgrimage is drawing to a close, and eternity is near, he feels indeed his unworthiness and sinfulness, and is indeed conscious that there is nothing in himself to lighten the anxieties and dismiss the fears and forebodings of that trying hour. But his faith, having been an efficient and controlling principle, now brings its ample reward. There is a song of gratitude and love which fills his bosom with the purest joy and consolation, and mingles with the marks that death is fast stamping on his countenance, all the brightness of hope, and all the intensity of the nearest interest—*Christ Jesus came into the world to save sinners.*

When he finds himself gathered to the spirits and souls of the righteous in the beatific rest of paradise, the cardinal thought that pervades his blissful meditation on the glorious and happy change that has come over him, is the great truth to which he owes it all, *Christ Jesus came into the world to save sinners.*

When the last dreadful day is come, and the fearful sights and wondrous signs which attend the advent of the Judge, and a knowledge of the *unsparing scrutiny*, and *inflexible justice*, which will preside at His tribunal, are sufficient to overwhelm all with terror and dismay, there is a truth of that same Judge, another view of His character and offices, wherein the faithful finds a sufficient refuge, and cause, even in that dread moment, of joy and triumph, *Christ Jesus came into the world to save sinners.*

When the heavenly inheritance is entered, and the ransomed of the Lord take part in the eternal hallelujahs of angels and archangels, cherubim and seraphim; he emulates them indeed in all their praise, though it may be denied him to equal it in elevation and intensity. But there is a theme of which neither angel nor archangel, cherubim nor seraphim, can possibly feel the full value and the force. It forever dwells in the heart, and animates the songs of those who were redeemed from among *men—Christ Jesus came into the world to save sinners.*

B. T. O.

For the Churchman.

Mr. Editor,—I have waited long and anxiously for a publication of the Life and Remains of the lamented Carey. I have listened to his gifted and pious productions with feelings that I cannot forget—I earnestly desire to see more of them—they would be a rich legacy to the Church of God. I know that he would have shrunk from such a transcript of himself as his private life would supply, yet the Church would be blessed and many souls fed by it. It would also have a tendency to banish from the minds of many the utterly erroneous impressions they have imbibed concerning him. If we can have no more can we not at least have those sermons, whose sentiments gushed forth from a heart warmed with love to God and man. Such a volume would be worth more than all the trash produced in this book-prolific age.

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For the Churchman.

Mr. Editor,—Your correspondent "K.," in the Churchman of last Saturday, makes statements which claim the most serious consideration of every just and honorable man. If they are true, they indicate grievous deficiencies of at least moral *sensibility* in a high quarter. If they are not, they ought to be disproved. They are, in substance, that the three Bishops who became the presenters of the Bishop of New York, *employed counsel against him before they became presenters;* and that this their counsel was also *a runner for the purpose of seeking out and gathering up stories against him.*

The last of these two matters is confidently left to the consideration of every Christian gentleman.

Respecting this having of counsel, I would say a few words. The sending in of their presentment made an entire change in the character and position of Bishops Meade, Otey, and Elliott. At that moment, and not till then, they became a body, having certain responsibilities as such. They then constituted themselves the prosecuting party, and thus became a body known to the canons of the Church. Of course the *principle* which brought them into this compact was *presumption of their brother's guilt.* They agreed that the probabilities were against him; and it therefore devolved on them, severally and jointly, to prove him guilty if they could; and by themselves, or by counsel, take all proper measures to bring about this result.

Previously, however, to sending in their presentment, they were in no sense a body recognized by the Church. They were appointed by no one. They were three individual Bishops, acting each of his own will, and upon his undivided responsibility. They were not public prosecutors. No duties devolved upon them, but such as each, in his individual conscience, and as an individual, deemed to be such. When they became presenters, it may have been their duty to regard themselves as set for ridding the Church of an unworthy Bishop, *if* he could be proved to be such. Before they became presenters—*I appeal to every devout Christian, and every devout Churchman, to say if I am not right*—it was their solemn duty, before God and man, if they thought proper to act at all, to regard themselves as standing between their brother and his accusers, and to see that he was saved to the Church, and his character screened, *unless* his accusers could make the probabilities against him so strong as to compel them, the bishops, to reverse their position.

Under these circumstances, did they, before they became prosecutors, employ counsel *against* their brother, without giving him due notice; that he might, if he chose, be before them upon an equality with his enemies, and that they, the three Bishops, might be *just* in their proceedings? Did these bishops wait in readiness to hear all that runners and informers might bring in *against* their brother, without giving him notice that they were doing so, that he might, if he chose, adopt some measures to meet so one-sided a procedure?

The whole matter of this trial, with its precedents and consequents, is still before the Church. And now, when the turbulence and furiousness of passionate excitement may be hoped to have given way, in some good degree, to sound reason, and Christian principle and affection, is a good time to look at it, coolly and deliberately, in all its bearings.

GOLDEN RULE.

For the Churchman.

"*The purchasers were among the wealthiest and most respectable of our citizens, and Grace Church will doubtless henceforth be* the *Church of the city.*"

Mr. Editor,—I was much obliged to you for your seasonable remarks on the above portion of a recent editorial article in one of our daily papers. Before reading them, however, I had pen in hand, and was preparing a few thoughts on the same subject, as humble candidates for admission into your columns. And as, with something of perhaps obstinacy about me, I do not exactly fancy disappointment when not inevitable, I determined to proceed with my communication, and leave it for you to do with it as you list. Your view of what might justly be termed "*the* Church of the city" is doubtless the strictly correct one. My mind had turned on a somewhat more free use of the term.

I am rejoiced, as every one ought to be, at every new church that is built, and I love to see "really magnificent churches," when they are promptly paid for, and are not means of keeping back the hire of the laborer, of the disgraceful repudiation of just dues, of cramping the energies of a parish by the burden of debt, or of financiering expedients undignified, unfit for religious bodies, of questionable morality, or actually fraudulent. In such cases, the greater the expense, the greater the indignity offered to God. As the above mentioned parish of Grace Church can undoubtedly afford to pay for their magnificent edifice in perfect consistency with remaining ample ability for the still richer luxury to the right minded Christian of liberal aid to poorer brethren, and generous support of all the institutions and operations of the Church, they have done right in their munificent enterprise. May God accept the offering, and make them abundant returns of His choicest blessings of grace and mercy in Jesus Christ!

I am pained, however, Mr. Editor, at the bearing of the newspaper extract at the head of this communication. This "will doubtless henceforth be *the* Church of the city." Why? Because "the purchasers" of "the pews were among the wealthiest and most respectable of our citizens"—respectable, of course, in the sense in which a fashionable secular paper would naturally use the term. It is then wealth and worldly respectability that is to make "*the* Church of the city." It is the large price, the heavy rent, the cushioned pew, "the gold ring," the "gay clothing." What saith the Great Lord and Head of the Church? "How hardly shall they that have riches enter into the kingdom of God!" And without this consummation, of what worth to them will be even "*the* Church of the city!"

But although such language is, in truth, either sinful trifling with sacred things, or a more sinful mockery of their awfulness and sanctity, I am not disposed to blame the editors with harshness. They but fall in with the profane and anti-Christian spirit of the age, and perhaps do not sin against half the light and knowledge professed by many who drink deeply into that spirit, and contribute largely to strengthen and spread its influence.

As in other operations, so especially in its allowing worldly wealth, and the respectability which it may purchase, to give rank, importance, or influence in the Church of God, this spirit is a deeply rooted corruption in that Church, a blight and a curse upon it, which must be thoroughly eradicated before it deserves the name of Church, as that name means what Christ would have it mean, and as the Holy Ghost indited it for record in the Gospel.

We will probably be told that all that the newspaper meant was that this will be the *fashionable* Church, the Church of *good society*, where the *upper ten thousand* may feel at home; and that it was merely a piece of innocent pleasantry. It may perhaps have been intended for nothing more. That it was so intended, however, and could be taken for innocent pleasantry, is one of the frequently occurring mournful instances in which the trifling of that world which the Christian has renounced, familiarizes the mind to what, in real principle and spirit, is unchristian and sinful, and dangerous to the evangelical profession. Of this sort are all associations with the Church of God, of ideas of the pomps and vanities whose renunciation is inseparable from that profession if genuine and honest.

Were I asked to say which might with propriety be called "*the* Church of the city," I would first reflect on what the Church is—what is that religious society revealed in God's word as the Church, and in its connection with which only, a building can properly share its name. For an enlightened and reasonable reply, I must of course go to God's word, and imbue my mind with all the sacred associations, the momentous responsibilities, the pure, holy, and benevolent duties and affections, the awful mysteries, the hopes, the consolations, the blessings, and the dangers, the effects in time, and the results for eternity, which contribute to make up *its* idea of the Church.—"*The* Church" would be that which in all things most accords with this idea.

I would think of that everlasting Gospel—of all that it requires to be believed and to be done—which is committed to the Church as the charter of its authority, prerogatives, and duties, and the rule and measure whereby it is to fulfil the high and holy agency which God has entrusted to it for man's spiritual and eternal good.—That would be "*the* Church" which is truest to this Gospel.

I would ask *for whom* the Church is designed. Here the Gospel of grace and mercy replies, and stamps its answer on almost every page of its revelation, FOR ALL. High and low, rich and poor, God's word tells us, are here *all one.*—That would be "*the* Church" which is herein truest to the Master's will; and in which, therefore, no mark of inferiority is set upon those of whom HE said, "Blessed be ye poor, for yours is the kingdom of God;" and of whom His apostle wrote, as he was moved by the Holy Ghost, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

I would ask what provision the Church has made, according to the authority her Lord has given her, and the duty He requires of her, as put in trust with the Gospel, for the advancement of its objects, in the moral, spiritual, and eternal good of men. I find it to include, Daily Morning and Evening Prayer, with special provisions for Festivals and Fasts; Litany thrice in each week; and the Holy Communion, or at least a part of the Communion Service, on all Sundays and Holy Days; all accompanied with the solemn public reading of the Word of God; and the sacred obligation perpetually lying upon her pastors to be diligent and faithful preachers of the Gospel, and dispensers among the people, whenever and wherever fit occasion offers, of its ministrations, instructions, warnings, and consolations.—In proportion to the fidelity with which these things are done in connection with it, is a Church's claim to being emphatically "*the* Church."

Every Church, or parochial organization, is a part of the Catholic Church of Christ, bearing a share of responsibility for the faithful discharge of its duties and obligations. Among these rank high, in all the comprehensiveness and sanctity of their holiest character, and all the length and breadth of their most extensive practicable operation, the Christian virtues of sympathy and charity. Of the means of doing good spiritually or temporally, which God has been pleased to allow its members, they are but stewards—His agents for promoting that good. Whatever of comfortable or luxurious indulgence may attend their arrangements or facilities for religious duty, will fail to be pleasing to God, and must rather be offensive to Him, if it either causes, or is connected with, indifference to the needs and privations of others, or the withholding of contribution to their relief in liberal proportion to the degree and cost of that indulgence. The temporal wants of Christ's poor members, and of any members of that family of man for all of whom Christ died; the feebleness of other sections of the Church, and their inability to sustain themselves; the wide spreading want of the benign influences of the Church throughout the community; and the appalling measure of deficiency yet existing in the Gospel's triumph over false religions,—are demands upon the contributions and exertions of the members of the Church, made by their Divine Lord and Master; and He requires such exertions and contributions to be in liberal proportion to the ability He hath given. Fidelity in all this is essential to consistency of Christian profession, and the validity of Christian hopes.—Where this profession shines brightest in this consistency, there is the fairest claim to being considered "*the* Church" among the parishes.

These and such like tokens of Christian sincerity and fidelity may be seen of men; and are a fulfilment of Christ's injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The members of the Church are, bound by the vows of their baptism—its renunciations, professions, and promises—in ways that can be appreciated only by the *Searcher of hearts.* The faith, hope, and charity of the Gospel, with all their required purity, devotion, spirituality, humility, disinterestedness, meekness, and self-sacrifice, must control the inner man of the heart, in order to the Christian profession being a true and genuine one.—That Church only among whose members such a profession is the most prevalent, may rightly be regarded as "*the* Church," in God's esteem, and in that judgment which the great day will disclose.

O how blessed for us as men, as citizens, as members of society, as Churchmen, and as Christians, would be the holy emulation among our parishes, each to be approved of God as thus especially "*the* Church of the city!" Ability to pay high pew-prices and high pew-rents, to sit at ease, and kneel at ease on cushions, and to erect magnificent churches, is not necessary. All that the Lord requires—for that will include, in each individual's case, the glad doing of whatever, according to the ability which He gives, can be done—is honest and sincere compliance, in the true faith of the Gospel, with His reasonable requisition, *My son, give Me thy* HEART.

TEMPLE.

For the Churchman.

New Churches—No. 1.

Mr. Editor,—The following remarks on S. Mary's Church, Manchester, Conn., a description of which is contained in the Churchman of Jan. 31st, are offered with no other intention than that of aiding the cause to which a village-church so built is such a cheering contribution. Hence it is not feared that there will be any offence taken in any quarter. There has been too much advance in ecclesiastical architecture not to render it of importance that defects, where they are fundamental, should be freely stated and cheerfully allowed.

The principal defects to be noted are gathered merely from the description above mentioned, and relate chiefly to the *plan* of the Church. It is faulty in not having a chancel. This can never be too much insisted on in church-building:—the chancel is what distinguishes the church from a preaching-house. The present erection, like Littlemore chapel, consists of a single parallelogram, a form which is correct only when applied to college-chapels and the like. It is either all nave or all chancel,—a parish church should contain both. By chancel is not meant a space railed off from the nave but a separate structure, usually narrower, shorter, and lower, with its own walls and roofing, and open to the nave. To this are confined the altar and all that appertains to Divine Service.

The next point attracting notice is the position of the porch and vestry. The former is incorrectly placed at the west end of the nave, the universal custom being to place it on the south side, whence indeed its usual name, *South* Porch. In cases where the nature of the ground prevented, the north side was freely used instead, but the west end, so far as the writer's knowledge extends, never.* There is no reason why this canon should have been transgressed so universally as it has been in churches in this country. A south porch (on the supposition of a church being built east and west) will add much to the comfort of the interior compared with a west or north door, and much to the picturesque effect of the exterior. In old churches too, the vestry was on the north of the chancel, never at the east end of a church; and the legitimate arrangement will be found at once more reverent and more varied in its external effect. The most convenient position seems to be in the angle of the chancel and nave, for hence the pulpit, placed at the northwest angle of the nave may be entered from the vestry. Of course, however, no rule is attempted to be laid down which shall meet every case.

Having objected to these features in the ground-plan of S. Mary's, it is but fair for the writer to show how a more correct arrangement (as seems to him) would have been made. This he thus attempts to do.

Supposing the space at present railed off for a chancel to be 10 feet by 20, (width of the church,) a separate chancel 12 by 16, would be of about the same area. The nave 50 by 20 would accommodate as many worshippers as at present. The vestry and the porch might be of the same size, if found sufficient, but the former should be on the north side of the chancel, the latter in the second bay from the west end of the south side of the nave. This, it is believed, is a more correct arrangement, and one which would add much to the appearance of the church. At present, with nothing to break the uniformity of its sides, it must lack the bold irregularity which is so great a charm in Gothic churches.

* Western doors, though objectionable in small churches, are a different question.

Of internal arrangements we choose to say little. The absence of a pulpit is a defect in every Gothic church, just as much as would be the omission of a font. In old churches they were often of stone and highly enriched.

Having mentioned what the Church lacks it is a pleasure to turn to its excellencies which, however, must be briefly alluded to.

First: its genuine ecclesiastical proportions, 60 by 20. The time is fast going by when a church must be as broad as it was long.

Secondly: the square-headed windows in the nave, an allowable feature in early English, and the dictate of common sense in a wooden church.

Thirdly: the honesty of *painting* the timber rather than grain it to imitate oak.

Fourthly: the omission of galleries and the admirable position of the organ.

Fifthly: the benches. And throughout, the reality and genuineness of the structure, as evinced in the avoiding of unmeaning and ambitious ornament. Such a system of construction renders it one of the nearest approaches which the American Church has yet furnished to the perfect models of Christian temples which our fathers erected.

CAMDEN.

P. S. In the next number it is proposed to offer a few remarks on Grace Church in this city.

For the Churchman.

Rev. and Dear Mr. Editor,—On opening the Commercial Advertiser, two or three evenings since, my attention was arrested by some two and a half columns of close print, headed "To the Honorable the Legislature," &c. It is a remarkable document indeed: argument, law, poetry, figure, sarcasm, humility, and self-confidence, succeed each other by turns, and all beautifully intermingled in the most imposing and entertaining manner. At one moment I was overpowered by the lucidity of the reasoning, and the closeness of the logic; at another, surprised into laughter at the pungency of the satire and the aptness of the quotations; and then subdued and delighted by the meek and quiet spirit exhibited in the conclusion. As some of your readers, especially those in the country, may not have seen it, I will endeavor to give them an idea of the context; though, as the classical editor of the Protestant Churchman says, by way of improving on Virgil, "*Hoc labor, hic opus est!*"

The first column is occupied in proving that the question is one of law, and that *therefore the legislature ought to decide it:* the idea is felicitous, and the demonstration admirable.—"They respectfully, yet confidently, contend that this act [of 1814] was improvident, inconsiderate, and unjust legislation; and they ask that it may be removed from the statute book." Such an opinion, "from such a source," ought to have the highest weight attached to it, and indeed must be conclusive with the legislature. The names attached to it are, of course, those of distinguished jurists, great constitutional, and civil, and canon, and common lawyers, who know what is lawful and right much better than the legislature of 1814. They inform the honorable body which they address, that as the act in question "trenches on the province of the judiciary," they are in duty bound to repeal it. It is clearly their duty to obey the behest pronounced by such commanding voices.

There is, however, one little difficulty. If the law is unconstitutional, &c., &c., &c., why not go at once to the judiciary, and obtain a calm, deliberate, unprejudiced decision? Surely they have the power and the will to decide upon the construction of the charter, if that is desired; and the law in question, if unlawful, will not weigh a feather in the balance. Courts before now have set acts aside without scruple, and they would do it in this case, if necessary. The replicants want to be "*disembarrassed,*" forsooth, of this improvident, unjust, &c., &c., act, which *trenches on the functions of the judiciary;* and they meekly ask the legislature to *decide* that it is unjust, &c., &c., that they may then get a court of justice to determine whether it is so or not!!! What astonishing modesty! what a felicitous conception!! The repeal of the act, under present circumstances, would be no detriment to a fair and impartial decision of the question: not in the least. There would afterwards be no outcry against the usurpations of Trinity Church; no peans of rejoicing, "How is the mighty fallen;" no new influences to gain the now timid and wavering to join in the crusade. Things would be in the same situation that they are now, except that the enemies of Trinity would be "disembarrassed" (beautiful word!) of a decision of "your honorable predecessors." Do you see any "firebrand," good reader? To be sure not—nor fox tails neither.

The replicants then give a furious blow to St. Mark's Church. Be not astonished; it is St. Mark's of 1812, not St. Mark's of 1845. They very modestly impeach the *motives* of the rector, wardens, and vestrymen of the former date, because they avowed they had no claim upon Trinity Church: they forsooth had *then* received very "substantial reasons" why they should be satisfied; it was with the honorable and respectable gentlemen who then had control of St. Mark's Church, a mere question of dollars and cents; not of right and wrong, of justice and probity. This is of a piece with the tactics of the opposition all along. Assail the *motives* of all who differ from you, whether living or dead: charge them with being actuated solely by *pecuniary interests*, and you destroy their influence. Care not whether these accusations are well founded or not—the end sanctifies the means.

Christ Church too comes in for a share of the same delicate and high minded insinuations. The close, however, is the richest part of all. The replicants are not aware of any unusual excitement in the Episcopal Church; they seem, like the respectable Mr. Van Winkle, to have been napping it for some thirty years past, and to have just opened their eyes, with Bless me! the house on fire! you don't say so! Considering, too, that some of them were in the last Convention, and dilated at length on the terrible state of things, and the fatal effects to result unless they could have their own way; and they witnessed, if they did not share in, the tumultuous proceedings of the 27th of September; and that this attack on Trinity Church has grown out of the defeat then sustained, though the plan was in embryo long before; and that the primary meeting seems to have been held when they were yet smarting under the sense of total failure: it does seem to me the most extraordinary affectation of ignorance and simplicity I ever heard of.

Then comes the following beautiful quotation, but we do not know whence it is taken—"He who seeks a pearl of great value, will be careful how he ruffles the waters before his prize is secured."

I am told the only parallel to this is in Mrs. Glass's Cookery Book—"First catch your turbot, and then," &c. What a shame, Mr. Editor, that you have made such an outcry; what a disgrace Messrs M. N., and K., and all the rest of the alphabet, that you dare to mention *party* in connexion with this just, and necessary, and disinterested proceeding. If you thus *ruffle* the water, how can they obtain the *pearl of great value* which they so eagerly covet? How shocking it is that any one should make an avowal *so humiliating to his own household of faith*, as that there are some very excited, and troublesome, and unscrupulous persons, calling themselves Episcopalians, who cannot think calmly and temperately on these subjects. In another point of view, however, this figure is very amusing. They will not ruffle the waters *before* they have caught their turbot. Bah—we mean their pearl. *After that*, let those who are concerned look out for themselves.

M. N.

The Churchman.

New York, Saturday, February 14, 1846.

A correspondent of the Banner of the Cross last week put to the editor questions similar to those which were simultaneously asked in our columns by "A Presbyter." In reply the editor has given the following statement of facts. A grievous wrong has been done and one which it is the duty of the Bishops of the Church to investigate and redress. What explanation of his agency in the affair Bishop McIlvaine may be able to give remains to be seen. Meantime we should be glad to know whether this Dr. Perry has preached, according to announcement, in Philadelphia; and if so, whether with or without the license of the Bishop of the Diocese.

The Rev. Gideon B. Perry, D. D., was a Baptist minister, who professed to have become convinced of the truth of the doctrines of the Church, and on such conviction made application in the proper form to the Standing Committee of this Diocese, to be received as a candidate for orders in the Church, and was so received. In due time, having complied with all the canonical requisitions of the case, he was recommended to the Bishop for ordination, and the time was appointed to ordain him. His final examination however, was unsatisfactory, and this in connection with other circumstances, induced the clergymen who were present to refuse to present him, and he was not ordained. There was one clergyman who would have presented him,—the same who has since helped him to climb up another way,—but he was obliged to be absent from the city that day. The matter was subsequently referred by the Bishop to the Standing Committee, as a council of advice, who investigated the case as fully as they could, and although the result was not such as in the opinion of some of the committee would justify them in pronouncing a decisive judgment, yet it was such, as in the opinion of all the committee—except the clergyman referred to—should prevent his ordination until the allegations against him were better cleared up; and they adopted a preamble setting forth the circumstances, and a resolution recommending, or granting him permission to withdraw his application; a *gentle*—pity that it should have been *so*, for it was most unworthily received,—intimation that the committee were unwilling he should be admitted to holy orders. He soon after obtained a letter of dismission to the diocese of Ohio, accompanied by another letter, stating the circumstances of his case, and which he was required to promise—as we are informed—that he would show to the Bishop of Ohio. He complied it is said with this promise. Soon afterwards, he, accompanied by the *clergyman* before alluded to,—having been furnished privately with the means of paying their expenses,—left the city in a *very quiet way*, visited Cincinnati, met the Bishop and Standing Committee, had Dr. Perry ordained deacon, and returned to Philadelphia in about ten *days, more or less*, from the time they left it on their mission. We believe that the Bishop and Standing Committee of Ohio, were not made acquainted with all the facts of the case, or they could not, we think, have taken the step they did. We know from the *acknowledgment of the clergyman*—in the presence of half a dozen persons—who has been so active in promoting this thing, that they WITHHELD from the Bishop and Standing Committee of Ohio, the preamble and resolutions, being the final action of the Standing Committee of Pennsylvania, advising, or permitting Mr. Perry to withdraw his application, BECAUSE it did not accord with *his*—the clergyman's—*view of the facts.*

He made his own representation of them. No other evidence is needed, in our opinion, of the utter unfitness of Dr. Perry for the ministry of the Church, than the fact, that he would consent to receive ordination in the manner he has; and it makes us believe, what we might before have doubted, that all which was said about him was true, because it reveals the peculiar characteristics which were the ground of the charges against him.

We do not know Dr. Perry when we see him. Our remarks are not dictated by any personal considerations, but we regard it as a case which should not be allowed to pass without animadversion.

We hope, for our own sake, such things will be of rare occurrence; for to a mind which feels oftener than the returning morning, its own frailties and short comings, nothing is more painful than to say or do aught which implies censure upon any one. We *may* not however, always be silent.

It is hazardous for an editor to interpose between two correspondents, lest he may destroy the balance which he is bound to preserve. Our respect, however, for Mr. Cooper leads us to say one word in self-defence; and that is, that we did not understand "Parson Grant" to deal in any improper personalities. Personal he certainly was; for how could he be otherwise when a person and personal acts were the professed subjects of his communication? But it was Mr. Cooper in his public character and Mr. Cooper's public acts to whom alone he referred and from which alone his inferences were drawn. Such at least was our impression. That the "Parson's" inferences about *dark thrusts*, &c. were correct we do not say; but only that they were suggested by Mr. Cooper's published speech. That his allusion to Mr. Cooper's date was in good taste we would not affirm, but only that there was a published letter of Mr. Cooper to suggest it. So in regard to other matters; the allusions were suggested (whether authorized or not is another thing) by public acts; and it does not seem to us that such allusions are personal in any improper way. We do not make these remarks to shield "Parson Grant," who must take care of himself; but we offer them merely with the wish to convince Mr. Cooper that if we have admitted any thing unduly personal, it has been from no worse cause than an infirmity of judgment.

HALL, COOPERSTOWN, Feb. 3, 1846.

Mr. Editor,—After admitting to your columns a communication, as personal and objectionable in its statements and tone, as that of the correspondent who caricatures the Christian temper, simplicity and good faith of the imaginary divine, known as "Parson Grant," and whose name he has assumed, I have an entire right to ask an insertion of a reply. Four objections to the communication in question arise in my mind, and they affect its honesty, its logic, its accuracy as to facts, and its knowledge.

I object to its honesty, because this *soi disant* "Parson Grant" manifests a virtuous indignation at what he calls my "dark insinuation," "thrust in the dark," &c. &c., when all that I have said and done in the premises, has been said and done in the face of day. This particular objection is increased by the fact, that this very 'Parson," who in substance imputes to me not only meanness but improper motives, writes anonymously, himself; a mode of making attacks that is usually stigmatized by the very reproaches he wishes to heap on me!

I object to his facts, because he accuses me of attacking all the bishops of the majority, Dr. McIlvaine excepted, when I have attacked neither. Advancing an opinion that a juror ought to have been excluded for cause, is not attacking that juror, unless the cause is named, and conveys reproach. I apprehend that, in this matter, your correspondent has transferred the judgment of the public, concerning the disqualification that *was* mentioned in the case of one of the six, to the case of the bishop alluded to as one of the eleven, in whose case the disqualification was *not* named. Simple affinity might have been a cause for excluding the expression of an opinion on the merits, and various other reasons that your correspondent appears to have overlooked. My allusion was proper for my argument, and no reflection being cast, I had a right to stop where I pleased in my statement. The very party who ought not to have sat, in my opinion, may have been totally unconscious of his disqualification. I hope that "Parson Grant" is unconscious of his motives for making his charges, but I very much doubt it.

I object to the logic, because, in imputing my course to "party," your correspondent is guilty of the absurdity of making me "thrust in the dark" at the men of my own side! I further object to this imputation, that it is unworthy of any "Parson," as indecent and untrue. Of its decency, it is unnecessary to speak, being entirely unprovoked, unless presuming to have an opinion of my own, on a matter in which it was a duty to form one, can be so received. The untruth is matter of record, as can be seen not only by the journals of the Convention, but by the columns of your own paper. In 1843, I voted with the supporters of the bishop, on the question of the Carey Ordination; and still think he was right in his decision, though I begin to fear we were wrong in our opinion of the tendency of Puseyism; while I condemned his course in connection with the request of Mr. Duer to place his protest on the journal. In this last matter, I have stated in your paper, that Mr. Duer had no right to ask that the journal should be made the record of his particular opinions, while the President of the Convention had no right to decide farther than that the request was out of order; the Convention alone having the control of its journal. My condemnation of both the request and the decision was open and unqualified. Now, sir, all these opinions may have been wrong; but they are not the opinions of one who acts, or thinks, on party grounds.

In the Convention of 1845, I voted against those who manifested a disposition, as it struck me, to support the late bishop of this diocese, through thick and thin. I may have been wrong in this, too, but the fact proves, at least, a certain independence of opinion, which it is not usual to find in a rabid "party" man, according to my notion of the matter. It is my right to state these things, when calumniated as a mere "party" man, and that too in Church matters; and it is also my right, under the circumstances, to ask that you should publish them.

I object to the knowledge of your correspondent who evidently confounds "Theology" with the principles that are to determine the "question of vacancy." Your correspondent affirms, it would seem, that I am about to "stir up my theology" on this "question of vacancy," and concludes his letter with a magnificent sort of menace, which, fairly interpreted, means that *he* is there to meet me! "Let him try it," he cries, in the true "Ercles vein."

Sir, I understand "theology" to mean the "science of religion," whereas the enjoyment of Church benefices, I am sorry to say, is connected with a science of a very different sort, in the eyes of some among us. I can easily conceive that "Parson Grant" fancies it a dogma of the faith that a priest should be paid, and well paid, too, though he did no duty; but it will be found, in the end, that the laws of the land have a voice in this matter.

Nothing was easier than for me to have referred to the case of the bishop of the minority, who, in my judgment, ought not to have had a seat in the late trial, and held my tongue on the subject of the bishop of the majority, who, I also thought, ought not to have sat. The allusion to the last, while I entertained the latter opinion, ought therefore to be ascribed to a love of fair-dealing, though I make no question it was quite thrown away on "Parson Grant." I might have been expected to sustain my objection in the case of the bishop whose opinion I opposed, while a man is easily credited when he makes an admission that appears to weaken his own side; as was the fact in the objection stated against the bishop whose opinion I approved. I had also a private motive, in a wish to disabuse some of an error on a subject that was named, by saying what I did in the case of the bishop of the minority.

It will be time enough to reflect on the necessity of answering "Parson Grant's" question, when he gets so far over his own propensity to "thrust in the dark" as to come out like an honest man, when he makes accusations, under his own name.

Your obedient servant,

J. FENIMORE COOPER.

Editor of the Churchman.

From the Presbyterian.

ANTICIPATION OF HEAVEN.—We present to our classical readers the following beautiful Latin Hymn of Coffin, and for the benefit of the unlearned, we have requested a female friend to "do" it into English. We think both classes of readers will say it is well done.

Laudes Vespertinae.

O luce qui mortalibus
Lates inaccessâ, Deus!
Præsente quo sancti tremunt
Nubuntque vultus Angeli:

Hic, ceu profundâ conditi
Demergimur caligine,
Æternus at noctem suo
Fulgore depellet dies.

Hunc nempe nobis præparas,
Nobis reservas hunc diem,
Quem vix adumbrat splendida
Flammantis astri claritas.

Moraris heu! nimis diu
Moraris, optatus dies:
Ut te fruamur, noxii
Linquenda moles corporis.

His cum soluta vinculis
Mens evolârit, ô Deus;
Videre te, laudare te,
Amare te non desinet.

Ad omne nos apta bonum,
Fœcunda donis Trinitas;
Fac lucis usuræ brevi
Æterna succedat dies.

Evening Praises.

O God, who far from mortal sight
Dwellest in unapproached light;
Before whom, saints, with trembling, bow,
And angels stand with veiled brow.

Behold us now—we sink in gloom,
And darkness as a shadowy tomb
Surrounds us:—May the eternal day
Arising, chase these clouds away.

The eternal day! Thou dost design
For us such day of light divine,
Such glory, as our burning sun
Would shrink and pale to look upon.

Why tarriest thou, expected day?
Our fainting spirits mourn thy stay:
We fain would drop this heavy load
Of clay, and upward spring to God.

O bliss! to burst from every thrall,
And soar to Thee, our God, our all:
To see thy glory, face to face,
Unceasingly to love and praise!

Thou grace-imparting Trinity,
Fit us for such bright destiny;
And grant that life's receding ray
May usher in eternal day.

We are pleased to see that the editor of the Presbyterian is endeavoring to awaken among his readers an interest in the beautiful but neglected hymns of "Coffin!" Amos Cottle's poems have perished because his name was *Amos Cottle;* and we fear that somewhat of the same prejudice may exist among us in regard to the works of "Coffin." But not so among Presbyterians: to their ear there is music in the name, so that poems find favor among them for no other reason than because their author's name is *Coffin.* We confess freely that we have not much fancy for the name, but still we

we admire the hymns of "Coffin;" and we do hope that the editor of the Presbyterian will publish a selection of them with a biographical sketch of the author. Perhaps his erudite friend Dr. Cheever will edit simultaneously the "Benedicite, omnia opera" with notes and illustrations. Two such works would do much to exalt the taste of the American public and establish its reputation abroad.

We take leave to suggest, however, that the poems of "Coffin" be published only in the original; for without intending any disparagement to the lady translator, we must be permitted to say that it is utterly out of her power "to do" the beauties of "Coffin" into English. It is not every blue sky that can match the etherial blue of "Coffin;" or if a kindred genius should be found under a Presbyterian canopy, still we defy him to transfuse the spirit of the original into the inflexible English. There is another objection to English versions which we shall venture to hint to the editor of the Presbyterian in a delicate way; and that is that the sentiments of the admired but neglected "Coffin" are by no means so congenial, as could be desired, to the Westminster Confession. The editor of the Presbyterian is doubtless aware of this infirmity of good father Coffin, and cannot but feel the necessity of some little "reserve in the communication of religious knowledge." Some few of his poems, indeed, may be safely translated; others, however, should be given in Latin only and confided to such clergymen and teachers as can be trusted, in order that their sentiments may be gently insinuated into the minds of the young of both sexes; and the published translations should be kept back until the Presbyterian Church is sufficiently *unprotestantized* to receive them. But who are we that we should give lessons in "holy guile" to the Presbyterian? We ought rather to commend him as a pattern of *economy*; for he has published, and got a lady "to do into English," one of the least exceptionable of Coffin's poems; while, if we had made a selection, it is ten to one that we should have stumbled on the following:—

Ave, Regina cœlorum,
Ave, Domina Angelorum:
Salve, radix, salve, porta,
Ex qua mundo lux est orta.
Gaude, Virgo gloriosa,
Super omnes speciosa,
Vale, O valde decora,
Et pro nobis Christum exora.

This is equally with the former "a beautiful hymn of Coffin." But the editor of the Presbyterian is *too astute and accomplished a jesuit* to give this for a sample of Coffin's poems. He knows that his readers would be shocked and his lady translator would stand aghast if asked "to do into English" one of Coffin's hymns to the Queen of Heaven. We commend him for his caution. Let him go on and give the public, as they can bear it, judicious selections from the beautiful poems of Coffin; and let every citizen of the mystic Babylon put his finger on his lips and not reveal the fatal secret that *Coffin's* poems are to be found in the Roman and Parisian* Breviaries.

In regard to the arrangements of our Chancels, Altars, &c., a friend has called our attention to a letter written in the year 1822 by Bishop Heber, and published in his life. This letter is certainly a very remarkable one, bearing as it does upon the *true idea* concerning these matters. There is an increasing desire among us, to revive the ancient method in the construction of our chancels, and to return to the beauty and simplicity of earlier days. We see a striking exemplification of this in the superb arrangement of St. Clement's in this city, which is by far the nearest approach to the *true idea* of any thing to be found amongst us. It is indeed magnificent, simple and *Church-like*, and very much in unison with the views of Bishop Heber as given in his letter. There is a disposition among a certain class of Churchmen to condemn all this as popish. Indeed, it is very fashionable with such persons to stigmatize every thing as popish that does not accord with their own peculiar notions. With this same class of Churchmen, Bishop Heber is of the very highest authority, and as "testimony from such a source may be useful" we make room in our columns for the entire letter. It is to be found in the American edition of the Life of Bishop Heber, published in the year 1830, by the Protestant Episcopal Press, vol. 2. pp. 53–57.

TO C. R. COCKERELL, ESQ.

Lincoln's Inn, June 24, 1822.

"MY DEAR SIR,—I can assure you that I have not lost sight of your question, whether any grounds of objection are to be found in the canons or precedents of the Church, to such an arrangement of the communion table, desk, and pulpit, as you showed me in your beautiful design for Lord Lansdowne's Chapel: and I am happy to say that my subsequent inquiries have fully confirmed the opinion which I, in the first instance, expressed, that the custom of ascending to the chancel by a flight of steps, was, at once, most suitable to the public and decorous celebration of the service performed there, most consonant to the practice of Christian antiquity, and to the general arrangement of our Christian churches, before the Puritans, and their dislike to every thing which favored the name or notion of an altar, sank the communion table to the level of the floor, and obscured it as much as possible with the pulpit and reading desk.

"In the earliest Christian churches, and so far down as the seventh or eight century, so far as I have been able to discover, the communion table and the steps which led to it were the places whence all the principal parts of divine service were delivered. There was, in fact, nothing in those churches which properly answered to our notion of a pulpit. We find, indeed, towards the west end of the nave, and near the partition which separated it from the '*narthex*,' or station of penitents, one, or sometimes, two, '*tribunes*' or '*ambones*' where the singers stood, and whence the deacons and other inferior officers of the church chanted the litany, introits, &c. But the presbyters and bishop were always seated in the chancel, and whatever *they* did was done from the altar or the steps, which were generally pretty numerous so as to enable all the congregation to see what was going on. The chancel was in fact called βημα from αναβαινειν. And it is more frequently noticed that the Gospel was read, and the sermon preached there.

"You will find this substantially the same account which Bingham has given. (Antiq. of the Christian church, B. viii. c. c. 5, 6.) He is wrong, however, in supposing the 'ambo' to have resembled a pulpit, inasmuch as it most certainly was a kind of gallery capable of holding many persons, as is plain from the 59th canon of the council of Laodicea, which speaks of the choristers going up there to sing. It answered, in fact to our organ loft, and to the galleries for singers in modern Greek churches.

"This arrangement is still accurately followed in Russia, where, except in very modern churches, pulpits are never seen; but the reader or preacher lays his book or MS. on a small moveable desk, like a music stand, on the steps leading to the 'Royal Gate' of the ἁγιον.

"The rules prescribed by the English Church in this particular, are, merely, that a convenient pulpit, or preaching place, and desk should be provided, (without saying any thing as to their situation,) and that the communion table be railed in and placed against the eastern wall of the chancel. But the chancel itself is ordered to be left 'as in times past;' and it is very certain that all the old chancels, anterior to the reformation, were much elevated, and approached by many steps. Some instances of this kind still remain. That in the church of Tenby, is, as I am informed, raised nearly ten feet above the nave. The altar in the cathedral of Chester, is approached by six or seven rather steep steps, and the same may be observed of the fine church of St. Mary's, Shrewsbury, and of that at Wrexham.

"And when we consider that the most solemn and impressive part of our liturgy is celebrated in this situation, it seems no more than natural and decent to give it as much elevation as we find necessary and convenient for other parts of the service. It is as fit that all the congregation should hear the commandments, as it is that they should hear the litany; as necessary that the gospel should reach their ears as the sermon; nor can I understand how the priest can be said to consecrate the elements 'in the sight of all the people,' when he is enclosed with pews higher than his head, and when a pulpit fifteen feet high is built up between himself and his congregation. Nor is there much decency or good sense in exalting the pulpit so greatly above the reading desk, as if preaching were a more important office than prayer, or the commentaries of men more valuable than the Scriptures themselves; and it is, therefore, noticed with approbation by honest Isaac Walton, in his life of Herbert, that this excellent man, in the new church which he built at his own expense, had the pulpit and desk of the same height, and opposite to each other.

"The truth is, that the time when the altars were depressed, and the pulpits exalted was, as I have already noticed, when the Puritans were in power: several instances of their having done so are mentioned by Walker, in his 'Sufferings of the Clergy;' and it is probable that on the restoration the bishops acted with much wisdom in not returning immediately to the ancient custom, which so many were then disposed to consider as a remnant of popery. But I do not believe that any feeling of this kind now exists, either among members of the Church of England or dissenters; and I can hardly think that, in a new erection, any offence would be given by an arrangement at once so convenient and so elegant.

"On talking over your plan with a friend, whose experience and good sense, as well as his knowledge of the history of our Liturgy, made me anxious for his opinion, he said, 'the only difficulties which occurred to him were, that old and infirm communicants would find the ascent of so many steps inconvenient, and that the preacher would not be sufficiently elevated.' The first of these objections might, I should think, be remedied either by making the stairs sufficiently easy, or perhaps by placing them within the communion rails, so that the priest only, and not his communicants, would have to ascend and descend. But the fact is, that even in the largest church, no great elevation would be necessary or desirable. Our modern pulpits are very much too high; we all know that sound ascends; and we therefore may easily understand why, in most London churches, though the galleries hear well, the aisles can hardly hear at all; and why, in order to remedy an evil of his own creating, the builder has usually had recourse to a sounding board to beat the voice down again, an object which it answers very imperfectly. But from repeated trials I have found, as a general rule, that an elevation of six feet above the floor of the church, is amply sufficient, and that at which the human voice is best heard by all parts of a large auditory. It is, in fact, nearly the height of the stage in most theatres, buildings of all others best calculated for the transmission of sound, and in the construction of which both sight and hearing are most studiously considered. On the whole my impression is, that your plan needs only to be once tried to be very generally imitated; and that you have not only contrived an extremely convenient and picturesque arrangement of this necessary furniture of our churches, but that you have got rid of what I always considered the great deformity and inconsistency of a step-like edifice for preacher, reader, and clerk, with its back directly turned on those mysteries which are, or ought to be in every church, the chief object of a Christian's reverence.

"The best, however, and the only legitimate judge of such arrangements is the ordinary, to whom, by the rules of our church, it belongs to determine where the communion table, &c. are to be fixed in every place of worship; and if any doubt exists in your mind, or the minds of the trustees for the new church, I know no person on whose taste and judgment I could so implicitly rely as the Bishop of London.

"Believe me, dear Sir,

"Ever most truly yours,

"REGINALD HEBER."

We find on re-examining our English files a few scraps of intelligence which escaped us when our summary was made up, but which may not be without some interest even now.

The Secretary of the Society for the Propagation of the Gospel has addressed a circular, dated Dec. 8th, to the officers of District and Parochial Associations. We make an extract to show the reward which this venerable society is reaping:—

I shall, perhaps, not be departing from the proper subject of this circular, by inviting your attention to the increased exertions which are now making in the several colonies for the support of their own Church institutions. The reports for the last two years will have made you acquainted with what has been done in the North American dioceses, by the establishment of Church Societies. Associations of a like kind, intended to meet the various wants of the Church, have also been organized in the several West Indian dioceses, from which remittances have recently been made to the Society at home. Very large contributions are raised in Australia and Van Dieman's Land, while in New Zealand, grants from the Society for the Propagation of the Gospel are made only on condition of their being met by an equal amount in the colony.

These facts will serve to show that we are not sending our contributions to an ungrateful people, and will encourage us to proceed, by proving that the colonies will be ready, as soon as they are able, to supply their own wants.

Another sign of good, and of the permanent nature of the Society's labor, is the almost universal establishment of colleges for the education of a native clergy. Such collegiate institutions exist at the present moment in the Dioceses of Nova Scotia, Quebec, Toronto, Newfoundland, Fredericton, Barbados, Calcutta, and New Zealand; and others are about to be founded. These are the nurseries of the future clergy; and even at present they are furnishing a large portion of the candidates for Holy Orders. Thus the society has not for nearly three years been called upon to send out any missionary to Canada or Nova Scotia. The Bishop of Fredericton had no sooner arrived in his lately erected diocese, than he had applications from ten candidates for Holy Orders; and he now says distinctly, that there is now no occasion for more clergymen being sent from England.

Even in India, by far the greater part of the missionaries on the society's lists have been ordained in that country; ten out of twelve in the Diocese of Calcutta—nineteen out of twenty-two in the Diocese of Madras; so that, in point of fact, the society is relieved from a very large portion of its responsibility in recommending missionary candidates, and may, ere long, perhaps, be discharged of this responsibility altogether.

At the regular December meeting of the Society for Promoting Christian Knowledge a warm debate and much feeling was elicited by a motion to the effect that the Apocryphal Books should be included in every edition of the Scriptures issued by the Society, and that no edition of the Scriptures should be sent out by them which did not contain the Apocrypha except on special request. Notice having been given of this motion at the previous monthly meeting, a large number of members was in attendance, and the debate ensuing drew out speakers of all shades of opinion. The motion was substantially lost, the vote to lay on the table being 176 to 62. The Society has lately received an anonymous donation of 1000*l*.

At a late meeting of the "Additional Curates" Society, Archdeacon Manning made some statements which show forcibly the spiritual destitution in some parts of England. In London there are 221 clergy having the spiritual care of 1,646,000 souls, requiring at the rate of one clergyman to a thousand people, an immediate addition of 1400 to the ecclesiastical force of the metropolis. In the country at large the population was 18,000,000, and the clergy in active duty 12,000, being a present deficiency of more than 6,000, while the increase of population is at the rate of 200,000 a year.

The following, from the English Churchman, illustrates the spirit of popular Romanism as well as any thing except their own newspapers.

Supposing Mr. Oakeley to be stationed as a Roman priest in London, as it is said he will be, would he, in fraternizing with the writer of the following letter, meet with that "sympathy" which he could not find in the English Church?

"ST. GEORGE'S CATHOLIC CHURCH.—*To the Editor of the Tablet*—My dear Sir—Permit me to acknowledge, through the medium of your paper, the receipt of five pounds, from a gentleman not yet a Catholic, towards the completion of St. George's Church. The best wish I can give him is, that he may speedily have the grace of God to associate himself to that faith, whose glorious celebrations will be displayed in that spacious and beautiful church, which, even in its present unfinished state, he so much admires. By the way, I shall be happy to make this gentleman's acquaintance, if he object not, because I admire men of taste and generosity. Generous and tasteful gentlemen, and why not ladies too, are my special favorites *just now*; I put "just now," in italics, because I have become personally responsible for the expenses of the chief feature in the church—the High Altar—no small responsibility. *One thousand pounds will look rather the worse for wear*, by the time the key is turned in the screen of the finished chancel. Are there no generous, noble Catholic souls amongst our body, to help us on with St. George's? Yes, thank God, there are. One individual is finishing the Chapel of our Lady, and undertakes the stained glass of the tower window, viz. about one thousand pounds! Another—rather two, if wife and husband be two—undertake, in conjunction with a friend, the Chapel of the Blessed Sacrament, this will cost these excellent persons many hundreds of pounds. I undertake the High Altar. Will any lady or gentleman share this burthen with me? I am not selfish. If any lady or gentleman choose to take a part, or, still better, the whole of this expense, let them say the word, and THE THING shall be as they wish. Well! what shall we say about the grand screen—it must be transparent—no gloom—no darkening—who will undertake it? Then, the elaborate Sedilia—the Piscina—the Pulpit! will any one make a choice? The magnificent Font has been ordered and paid for—so that is gone. *Pray make haste, generous and noble souls, and say what you will do, otherwise nothing will be left for you.* Yes—the noble tower—the tower of St. George! when, in short, will ten thousand pounds float in silently some holiday, that we may finish this noblest work of London's far-famed town. However, let us all get into St. George's by next June, *some way or another*, and then talk of the tower. By the way, will any one CHAIR the Church! What do we want with Protestant pews! Ever yours, my dear Sir, obliged and truly, "THOMAS DOYLE."

"St. George's Catholic Church,

"London, 10th December. St. Damascus.

It is really difficult to conceive, that a priest, who can write thus flippantly of Holy Things, can possess one particle of reverence for them. Has his experience of his richer brethren taught him that this most offensive style will *take* with them? Will the vulgar freedom of a mock-auction room, or of the platform of an itinerant vender of hardware at a country fair, open the purses of the Roman Catholic laity? We very much fear, that, however disgusted a small minority of them may feel, as regards the bulk of them the reply must be in the affirmative; for we have observed, that the popular appeals of the Roman Catholic priests to their lay-brethren are generally in this strain. The foregoing is by no means the first specimen, and by the same writer, to which we have called attention. And yet, we presume, this Rev. (but *irreverent*) T. Doyle, will be appointed to the chief place in this, which is to be the chief church of the Romanists in this country!

Is it not almost incredible that holy reverent men should quit a Church which is blessed with such sons as Dr. Pusey, Mr. Keble, Archdeacon Manning, and Mr. Isaac Williams—at a time when their spirit is gradually spreading throughout the land—and betake themselves to the Communion of which Archbishop MacHale, Bishop Higgens, and Messrs. Cooper* (of Dublin,) and Doyle (of London,) are approved specimens? In the hope that we might do something towards removing this infatuation, we have been induced to bring forward these proofs, that the unchristian, irreverent, and vulgar language, of which we have so repeatedly complained in Anglo-Romanists, continues unabated and unchecked.

The English Churchman contradicts the report that the Rev. H. J. Marshall who has lately joined the Church of Rome was curate to Archdeacon Wilberforce.

The Rev. Dr. Wolff has been presented to the rectory of Isle Brewers, near Ilminster, in the diocese of Bath and Wells, valued at £126, with a population of 338.

The Rev. W. Palmer of Worcester College has in press a volume in reply to Mr. Ward's Ideal and Mr. Newman's Essay.

LIFE IN CALIFORNIA, *comprising a description of the country and the missionary establishments, etc. By an American.* Wiley & Putnam.

This handsome volume seems to contain much valuable information conveyed in a readable style An account of the early Spanish settlements and missionary operations is matter that will be new to many readers, while the general description of a country which is now so much in men's mouths, if not so new, will to others be still more attractive. A second and more curious part of the volume is entitled "Chinigchinich," being a historical and descriptive account of the Indians at St. Juan Capistrano in Alta California, translated from a Spanish manuscript by Father Boscana, a Franciscan missionary who died in 1831. It embodies in all probability an acquaintance with Indian manners and traditions which could be attained by no one so well as a missionary thus situated.

WILEY & PUTNAM'S LIBRARY OF CHOICE READING. Dickens's "Cricket on the Hearth" has been chosen for the 55th number, probably to meet the wishes of those who admire this kind of writing, and would like to enjoy it in the neat style which marks Wiley & Putnam's series.

THE TRUE CATHOLIC for February contains original articles on Development, the Church Services and the Catechism, "a Rage for Generalizing," and a Translation of Bishop Overall's Prelections. There are besides, a well-digested summary of Foreign Church news, and one of Domestic statistics.

THE YOUNG CHURCHMAN'S MISCELLANY for February is as its editor promised—an advance on its predecessor. Besides several well-written and healthful articles, it contains four illustrations, one of them a view of the "Church of the Holy Communion," in this city. Mr. Spencer deserves the thanks of young Churchmen, and their parents too, for thus providing them a congenial visitor.

From the SPIRIT OF MISSIONS for February we learn that both Committees have determined on the employment of special travelling agents. The Domestic Committee have appointed the Rev. C. H. Halsey for the North, the Rev. J. Peterkin for the South, and the Rev. C. Fox for the West. The Foreign Committee announce the appointment of the Rev. W. Y. Rooker for the South, but make no provision as yet for the North. The receipts for the month ending January 15th, are, Domestic Missions, $1,879 60, Foreign, $4,900 67.

The following letter is communicated on the part of the Society to whom it is addressed with the double object, first, of spreading before the Church interesting information touching one of our foreign missions; and, secondly, as exhibiting the amount of good that may be done even by the smallest contributions in a good cause.

CONSTANTINOPLE, Dec. 6, 1845.

Thomas C. Butler, Esq., Treasurer and Agent P. E. Tract Society:

DEAR SIR,—I received on the 4th, your very welcome favor of October 10th, inclosing a bill on London for £20 9s. 1d. (sterling.) This timely gift is very acceptable, as it enables me to put to press a little work which I am very anxious to publish—Bishop Seabury's Sermon on Christian Unity, which is No. 44 of your Tracts.

It is a work likely to do great good and very peculiarly needed among our Eastern brethren at this moment. I have already had it translated into Armenian, and it now lies before me in MS. in that language.

I undertook the translation trusting to your donation to bear the expense of it. I know not as yet exactly how far the sum sent will go in the translation and publication of Tracts, but I shall not fail to report to your Secretary the good results of it and the mode of expenditure.

I esteem the gift more highly as it was sent when your own means were so little propitious, and I sincerely hope and believe it will be the means of real and substantial good.

Believe me, with much regard, yours, faithfully and sincerely, HORATIO SOUTHGATE.

PEALE'S COURT OF DEATH.—This picture, besides being a noble specimen of the Fine Arts, is especially worthy of attention as possessing the valuable characteristic of conveying to the beholder important *moral* lessons. It is to be seen until the 10th inst., at the rooms of the National Academy of Design, Broadway, corner of Leonard street; and we cheerfully recommend our readers to embrace the present opportunity to visit this very impressive painting.

Referring to a recent transaction, a clergyman of another diocese writes to a friend:—"Is it not strange how men magnify themselves who do not magnify the Episcopal office as of divine authority? A divine commission is guarded by rules; but when low views are taken of the commission, the pride of man has an opportunity to rise."

☞ Bishop Elliott requests that all communications intended for him may be directed to Macon, Ga., instead of Montpelier.

Norwegian Tract.

In acknowledging a further donation to the stereotyping a Tract for the Norwegian Colony in Wisconsin that has recently placed itself under the charge of Bishop Kemper, the liberality of Churchmen is again invoked for that benevolent object.

On part of the Tract Society.

JOHN MCVICKAR, Chairman, &c. &c.

For the Churchman.

Mr. Editor,—Had the "Vestryman" examined the pamphlet that is quoted from in the Memorial, he would have found that the date of each and every proceeding is given in it—the omission by the Memorialists of all precise dates after 1812, was therefore studied, and for deception. M. Y. N.

From the New York Express.

A CARD.

In the publication in the Commercial Advertiser on Tuesday last, of a Memorial addressed to the Legislature, I find the following words: "In a pamphlet recently published, addressed to the congregation of Christ Protestant Epispopal Church in the city of New York, by a Committee of the Vestry of this Church, large extracts from the records of the vestry are published, and among them are two consecutive resolutions in the following words:

"April 20, 1812.—*Resolved*, That an address be presented to the Vestry of Trinity Church, that we concur in presenting a petition to the Legislature praying that body so to alter and revise that clause in the charter of Trinity Church, in such a manner as to prevent the interference of other parishes in the election of vestrymen for Trinity Church."

"*Resolved*, That a petition be presented to Trinity Church, praying their aid for $15,000 to enable the Vestry of Christ Church, to purchase the ground in the rear of the church."

"In a memorial presented by Christ Church to the Corporation of Trinity Church for such aid, subsequent to the passage of the act in question, the following language is used:

"With the details of our plan, as they cannot be very interesting to any but ourselves, we will not occupy your time; nor do we think it necessary to call to your remembrance any of those circumstances which give us reason to hope and believe that our application will not be rejected—especially as it is the first which we have made since the passage of the bill by the Legislature of the State, defining and limiting the right of suffrage, and thereby securing to the parish of Trinity Church, order and tranquility at its elections. In the success of your application for the passage of that bill we mingled our warmest wishes and united our utmost efforts; but these things, as they are not forgotten, need not be repeated."

"The language is not new. Its strong resemblance to its prototype, readily suggests its classic original:

"My Lord, I claim the gift, my due by promise,
For which your honor and your faith is pawned;
The earldom of Hereford and the moveables,
Which you have promised I shall possess."

"Twenty-five thousand dollars were subsequently advanced by Trinity Church to these petitioners, which at an interest of only six per cent., now amounts to over forty thousand dollars.

"Comment upon the *value* of such *corporate* opinion or support cannot be necessary."

The earlier transactions referred to in the above extract are not within my knowledge. Since I have been one of the Vestry of Trinity Church, the loan of $25,000 was made to Christ Church,—or rather the donation to that Church, in the shape of a loan That was in 1835—more than 21 years after the passage of the act of 1814, and 23 years after the passage of the resolutions by the Vestry of that Corporation. It was also many years after the removal of Christ Church from Ann street to Anthony street, after great embarrassment had been caused by the erection of an expensive new church, and when the aid was absolutely required to save Christ Church to our communion.

By the juxtaposition of the information of the advance, and of the previous requests, and by the poetical quotation, it is evidently intended that it shall be understood that the former was close after, and a premium for, the *wishes* and *efforts* for the success of the application for the law of 1814. Whereas the signers of the Memorial—*the Committee*—fifteen in number, who say "their object is truth," who would "studiously avoid all collateral issues," viz: LUTHER BRADISH, PETER G. STUYVESANT, FREDERICK DE PEYSTER, ISAAC CAROW, ROBERT B. MINTURN, FREDERICK S. WINSTON, JOHN SMYTH ROGERS, STEWART BROWN, JAMES W. DOMINICK, PETER LORILLARD, jr., STEPHEN CAMBRELENG, PHILIP S. VAN RENSSELAER, RICHARD L. SCHIEFFELIN, JEREMIAH VAN RENSSELAER, and PROSPER M. WETMORE, either knew of the lapse of time between those occurrences, and of the change in the circumstances of Christ Church that had taken place in the mean time, or they signed their names to the insinuated falsehood upon faith in the writer of the paper, without inquiring into facts. I leave honorable and Christian men to form their own opinions of them. My name is left with you.

A VESTRYMAN OF TRINITY CHURCH.

To Correspondents.

We are obliged by the contribution of "†" who will see, however, that "Temple" goes over much the same ground. "N." "E. J." "St. C." and "J." are received. Also "Acolytis."

The editor is not able to give the information which "***" desires.

Bishop McCoskry's Appointments

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y., at half past 10 A. M., Confirmation.—St. Philip's, at 3 P. M., Confirmation.

Quinquagesima Sunday, in St. Thomas's Church, N. Y., at half past 10 A. M., Confirmation. Same day, St. Thomas's Church, Brooklyn, at 3 P. M., Confirmation.

St. Matthias, College Point, at half past 10 A. M., Confirmation.

1st Sunday in Lent, March 1, St. Paul's, N. Y., at half past 10 A. M., Confirmation.—Christ Church, at 3 P. M., Confirmation.

2d Sunday in Lent, March 8, St. John's, N. Y., at 10½ A. M., Confirmation. St. Paul's Church, Staten Island, at 3 P. M., Confirmation. Second visit.

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation. The Church of the Messiah, N. Y., at 7½ P. M., Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at 10½ A. M., Confirmation. St. Mark's, Williamsburgh, at 3 P. M., Confirmation. St. Stephen's, N. Y., at 7½ P. M., Confirmation. 2d visit.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation. St. George's, Astoria, at 7½ P. M., Confirmation. 2d visit.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

April 8th, Calvary Church, N. Y., at 7½ P. M., Confirmation. 2d visit.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Eve., April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

Calendar.

February.

15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias the Apostle.
25. The First day of *Lent*, commonly called ASH-WEDNESDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

March.

1. First Sunday in Lent.
4. Ember Day.
6. Ember Day.
7. Ember Day.
8. Second Sunday in Lent.
15. Third Sunday in Lent.
22. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fifth Sunday in Lent.

Notices.

☞ A Course of Lectures ON SUBJECTS CONNECTED WITH THE NATURE AND DOCTRINES OF THE CHURCH, will be delivered by several of the Clergy on Sunday evenings until Lent, in ST. CLEMENT'S CHURCH, Amity street. Service to commence at half past 7 o'clock.

The twelfth Lecture will be delivered on the evening of Sexagesima Sunday, February 15. Subject—"The Worship of the Church on Earth like to that of the Church in Heaven."

☞ The Rev. Mr. HARWOOD, of Oyster Bay, will preach the 14th in the Course of Sermons to the Young in the P. E. Free Church of the Holy Evangelists, on Sunday Evening the 15th inst. Service at 7 o'clock. The 15th will be preached by the Rev. G. T. BEDELL, of Ascension Church.

☞ The Rev. FRANCIS VINTON, Rector of Emmanuel Church, Brooklyn, will preach in the "Anglo-American Free Church of Saint George the Martyr," No. 406 Broadway, on Sunday Evening; on which occasion the regular Quarterly Collection will be made.—Divine service to commence at 7½ o'clock.

☞ The Rev. GREGORY T. BEDELL, Rector of the Church of the Ascension, will preach to the Young, in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening February 15. Service to commence at 7 o'clock. All the seats in this church are free.

☞ The Rev. J. T. WAITE will preach on Sunday Evening, February 15th, in the course of "Practical Sermons on the Christian Life," at Emmanuel Church corner of Prince and Thompson sts. Service at 7½ o'clock. All the seats in this church are free.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 3d of February, the Treasurer has received the following contributions:

Thankoffering from Trinity ch, Portsmouth, Va, Rev J H Wing, $12; Grace ch, Saybrook, Ct, $11; offerings of two pupils of St Paul's ch S S, Albany, $2; offerings of Emanuel parish, Alleghany co, Md, half, $10 50; Grace ch, Camden, S C, $6; Through E Wilcox, R A in Penn, St Paul's ch, Phil, $141 83; Bible class, $10; Male S S, $16; Christ ch, Georgetown, D C, $27 52; Christ ch, Sandusky City, O, $20; Ch of the Messiah, Glens Falls, Zion ch, Sandy Hill, St James's ch, Fort Edward, $8; St James's ch, New London, Ct, half, $50; Christmas offerings, S S, St George's ch, Newburgh, N Y, $5; donation from a Churchman, in a letter post-marked Bordentown, N J, $60; through J K Sass, R A in S C, offerings of Claremont ch, $75; Charleston, St Stephen's chapel, $9 54; New Year's offering of a lady, for Western missions, $50; do, do, $4 56; offerings of St Paul's ch, Radcliffboro', $49 31; St Philip's ch, Charleston, $80; from D L, Providence, R I, for Tenn and Ky, $5; Grace ch, Galena, Ill, $25; St James's ch, Painsville, O, $10; a member of St Paul's ch, Brownsville, N Y, $2 50; Henry Delano, of Henderson, Ky, $10; through J Loney, R A in Md, Christ ch, Baltimore, for the Jews, $50; Maria W Jackson, half, $5; Holy Trinity and Ascension parishes, Carroll co, $15; Holy Trinity parish, Prince George co, half, $16 67; Queen Ann's parish, half, $10 50; St Matthew's and Zion parishes, half, $12 50; King and Queen parish, St Mary's co, half, $3 37; St John's ch, Ellicotts Mills, $5; Christ ch, Queen Caroline, Accomac co, $6 25; St John's parish, Baltimore co, $10; St Ann's ch, Accomac co, $25; for Ark, $6; from C C Jamaison, Treas, $5; Anna's ch, Fishkill Landing, $23 47; S S, 61 cts; Mr M S Marsh of Cass co, Ill, half, $5; Trinity ch, Cleveland, O, $77 39; Female Missionary Society, $30; St John's ch, Ohio City, $20; St John's ch, Georgetown, D C, per Major L Thomas, Treas, $20. Total, $1047 53.

THOMAS N. STANFORD, Treasurer,

Feb. 10, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of February 3d, the Treasurer acknowledges the receipt of the following amounts:

From S S Christ ch, Louisville, Ky, for Constantinople, 1845, $25; Trinity ch, Newport, R I, $20; offering Emanuel ch, Alleghany co, Md, half, $10 50; Youth's Missionary Society, St George's ch, N Y, for education of Ellen Milnor, Africa, $20; do, for Africa, $25; do, for China, $25—$70; Juvenile Missionary Society, Zion ch, per Rev Henry Blackaller, rector, Manchester, Vt, for Africa, $6; S S, Trinity ch, Newark, N J, to be added to Christmas offering, for Constantinople, $25; Christ ch, Middle Haddam, Ct, education, Africa, $20; Trinity ch, Fairfield, Ct, ch offerings, $7 85; S S, do, education, Africa, $6 09; two youths for do, $1 06; Christ ch, Brooklyn, Rev Dr Stone, rector, for building chapel for Rev Mr Hening, Africa, $54; ch offerings, do, for China, $37 03; do, for Africa, $37 04—$128 07; through H Trescott, Esq, R A, Charleston, S C, Charleston monthly miss'y lecture, Dec and Jan'y, $3 18; St Paul's ch, Charleston, $25; do do, for Africa, $6; St Philip's ch, for Constantinople, $20; do, do, for Africa, $20—$74 18; offering, St James's ch, New London, Ct, $45 84; S S, do, for Africa, $4 16; through Rev Dr Robertson, from St Anna's ch, Fishkill Landing, N Y, $20 47; S S, do, do, 61 cts; do do, China, 22 cts; do, do, Constantinople, $2 08—$23 38; the Misses Rutherfords, N J, per Rev H P Sherman, rector, Christ ch, Belleville, for Africa, $100; do, for China, $100; a friend, through Col Bradley, Brownsville, N Y, $2 50; through J Loney, Esq, R A, Baltimore, Christ ch, Baltimore, for China, $18 47; M W Jackson, per Rev H S Keppler, half, $5; Holy Trinity parish, Prince George co, half, $16 67; Queen Ann's parish, half, $10 51; All Hallow's parish, $5; St Matthew's and Zion parish, Prince George co, half, $12 50; Christ ch, S S, Baltimore, for China, $50; King and Queen parish, St Mary co, half, $3 37; All Saints' parish, Frederick, for Greece, $25; R D S, for Greece, $8; E S, for Galveston, Texas, $5; C C Jameson, treasurer, building church at Houston, Texas, $34 25—$193 77; Trinity ch, Factoryville, L I, for China, $26; St Peter's ch, New York, $12 40; Mr M S Marsh of Cass co, Ill, half, $5; Little Rock, Ark, half, $3 28. Total, $869 24.

J. SMYTH ROGERS, Treasurer,

New York, Feb. 10, 1846. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Christ ch, Rev Thomas Lyle, D D, $8 11; Mrs J T Irving, 5; Mrs J Punnett, 3; Mrs J Lorillard, $5; Henry M Congdon, $2; Sinclair Toussey, $2; Mrs S A Remsen, $3—annual subscribers—$20. Total amount, $28 11.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

At the Depository, 20 John street

New York, Feb. 10, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev B Evans, $1; Mrs R H Thurston, $1; Mrs J Lorillard, $1; Mrs J Punnett, $1; Charles Congdon, $1; Mrs S A Remsen, $2—annual subscribers—$7; Sunday scholars of St Paul's chapel, 49 cts; a member of St Andrew's ch, Lambertsville, N J, donation, $1; Mrs William Burns, for Norwegian Tract, $5; Miss Rachael Wallace, $3—by the hands of Rev Dr McVickar. Total amount, $16 49.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

At the Depository, 20 John street.

New York, Feb. 10, 1846.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK. The Treasurer has received since report of 28th ult., the following contributions, viz:—

From Sunday school of Church of the Epiphany, N Y, per A T Canfield, treasurer, $2; Grace ch, Canton, Rev W G French, $4; Emmanuel ch, Little Falls, Rev E Livermore, $10; St George's ch, Hempstead, Rev O Harriman, jr, monthly offerings, $12 35; Christ ch, Balston Spa, Rev G J Geer, $17; Church of the Messiah, Glens Falls, Zion ch, Sandy Hill, and St James's ch, Fort Edward, Rev J A Spooner, $10; St Mary's ch, Brooklyn, Rev Joseph Hunter, $3 50, Total amount, $58 85.

C. N. S. ROWLAND, Treasurer,

Feb. 10, 1846. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 28th ult, viz:—

From M L, per Rev Dr Taylor, to be added to contribution from Grace ch, N Y, $5; Christ ch, Hudson, Rev Isaac H Tuttle, $12; St Matthew's ch, N Y, Rev Jesse Pound, $19; Emmanuel ch, Little Falls, Rev E Livermore, $5; Ch of the Messiah, Glens Falls, Zion ch, Sandy Hill, and St James's ch, Fort Edward, Rev J A Spooner, $10; St Paul's ch, Troy, Rev R B Van Kleeck, $48 46; St Paul's ch, Oakhill, Rev J W Stewart, $2; Christ ch, Troy, Rev R B Fairbairn, $5; St Mary's ch, Brooklyn, Rev J Hunter, $3. Total amount, $109 46.

C. N. S. ROWLAND, Treasurer

of the Convention of P. E. Church, N. Y.,

Feb. 10, 1846. 55 Waterstreet.

REMEMBER THE POOR.

FREE CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From an unknown friend, a bundle of clothing.

He would also venture to express the hope, that his friends will not be weary in well doing, because the claims of the needy are often presented. This appeal would not be made, could he in justice to others any longer remain silent. Cases of real suffering and destitution abound. Sickness has deprived many of their only reliance, and made them, very reluctantly, dependent, for a time, on the hand of charity. Some instances made known in confidence are deeply affecting. He has done what he could for their relief, but not all which trying circumstances imperiously demand. May he not stir up the pure minds of the benevolent by way of remembrance? Let them not doubt, that the blessed Saviour who *loved all*, and *gave himself for all*, will behold with favor the proffered gift. "He that hath pity upon the poor, lendeth unto the Lord; and look, what he lays out, it shall be paid him again." LOT JONES, 77 Second Avenue.

New York, Feb. 10, 1846.

The General Prot. Episcopal S. S. Union,

Have in press, and will publish next week,

A MANUAL OF ORAL INSTRUCTION UPON THE BIBLE, to which is appended a Glossary of Ecclesiastical terms found in the Prayer Book. 48 pp. 18mo. paper covers.

THE SHADOW OF THE CROSS, a new edition, in fine muslin and paper covers.

THE HISTORY OF JOSEPH AND HIS BRETHREN, 148 pages, 18mo. Library style.

In course of Publication

THE CRIPPLE OF THE RAILROAD,—a Library Book for Sunday Schools.

LUKE SHARP. By the author of "Tales of the Village."

Received and proposed for immediate publication,

THE FALL OF CRŒSUS. By the Author of the "Shadow of the Cross" and "The Distant Hills."

☞ Orders and remittances for the above and other publications of the Sunday School Union to be addressed to DANIEL DANA, JR.

Feb. 14—3t Agent, 20 John street.

TRINITY CHURCH.—In the absence of the editor, the "Remarks," &c., by Judge Troup, were published prematurely without the preface. It can be had at the Publisher's store where the copies may be exchanged.

Remarks on Trinity Church Bill, before the Council of Revision. By Robert Troup, Esq., one of the Vestrymen of Trinity Church. Reprinted from the original, published A. D, 1813.

The Charter of the Corporation of Trinity Church Defended against the Attacks of a late pamphlet. Believed to be by Bp. Hobart. Reprinted from the original published A. D., 1813.

JAS. A. SPARKS, 161 Fulton st., N. Y.

NO. V. BISHOP HORNE'S COMPLETE WORKS.—Now ready

No. V. of the Complete Works of Bishop Horne, containing a continuation of the Commentary on the Psalms. Price 25 cts.

This justly celebrated Book of Standard Theology, which should be in the Library of every Episcopalian, is now published at a price that will bring it within the means of all to purchase.

Also ready,

A Review of the Proceedings of the last Convention of the Diocese of New York, originally published in the Churchman. 12½ cents.

THE GOSPEL A FORMAL AND SACRAMENTAL RELIGION. A Sermon preached by the Rev. Caleb S. Henry, D.D, in the Church of the Advent, Boston. Price 12½ cents.

CHURCH UNION. A discourse delivered in St. John's Church, Brooklyn, Jan. 18, 1846. By Evan M. Johnson, Rector. 12½ cts.

THE WORKMEN AND THEIR WORK IN GOD'S BUILDING. A Sermon preached at the opening of the last Convention of the Diocese of New York. By Rev. Reuben Sherwood, D.D. 12½ cents.

MR. NEWMAN'S APOSTACY. Containing Dr. Pusey's letters. 12½ cts.

HENRY M. ONDERDONK & CO.,

Feb. 14. 25 John street.

CHURCH UNION.—A Discourse by Rev. E. M. Johnson. For sale by D. Appleton & Co., and also at this office. Feb. 14.—3t

GOVERNESS.—A Lady, accustomed to teaching the branches usually required, wishes to make an engagement for the spring as resident Governess in a family. Address "E. D. T. Z." box 663, Post Office. Feb. 14—$2t

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* Mr. Newman some years ago published a selection of hymns from the Paris Breviary, on page 8th of which may be found "the beautiful Latin Hymn of Coffin" to a word and letter. The only difference is in the heading (which is "Ad Vesperas" in Mr. Newman) and the pointing. In copying from the Presbyterian we have altered merely the punctuation.

* *Vide* the Review of *the Anglican Church, the Creature and Slave of the State*, in No. 95 of the *English Churchman*.

For the Churchman.

Lines for the Times.

How very good were human intercourse,
If *love* might have its way,
If kindness, justice, tolerance were more
Upon the floating breath of human words,
An atmosphere in which life's common sounds
Would vibrate into music.
Oh human intercourse!
How might'st thou cleanse and cool the common path,
Like those pellucid rivers that make smooth,
And glistening white, the stones within their bed.
How might'st thou be a tent of soft repose
Pitched in the Desert, cheering with fresh hopes,
And full of nurturing food, and childlike sleep.
But now men meet to war;—the timid soul
Awed and o'ermastered by its mighty hopes,
Or trembling tearful at inthronging fears,
Looks out and asks for sympathy and help,
Lances are thrust and swords of unkind words,
Loud shrieking flees the soul to sheltering caves,
The caves of silent thought and loneliness,
Or stung to sudden courage, rears a tower
Of stern defiance, haughtiness and hate.

How very sweet were human intercourse,
If *love* might have its way, the softest moss
Of softest summer were less sweet repose,
The freshest draught that sparkles in the spring
Shadow'd by bladed grass less grateful were.
Birds in their deepest haunt, no quiet know
Like that which heart might breathe upon the heart,
Nor that autumnal air upon the hills
In early morning, when the runner's cheek
Tingles with glowing red, and his invigorate step,
Is like the leaping deer so lavish were
Of generous strength, and cheeriness and bloom.

Quickener of human souls! be thou to us
What we will not, through doubt and pride and fear,
Be one unto another,—be thou Love!
How broad, how comprehensive is the sky,
How deep the soundings of the mighty sea,
How calm, how universal is the air,
No narrowness in nature, and no scorn,
No passion there, nor prejudice nor wrath,
The Eternal Spirit listens to the tale,
His child has gathered from his mighty book.
Nor chides its stammerings, nor obstructs its haste,
But lures it onward by a brighter view
Of golden leaves *reveal'd*, leaves that lie
Wide and "perish never" E.

The Present Ecclesiological Movement the Spontaneous Growth of the English Church.

We have always refused to enter into religious controversy. We set out with the principle of believing what the Church believes; and that creed we are not called upon to defend. But its symbolical and material expression is our peculiar province, and we are always ready to explain and to maintain the position that we have taken with reference to this subject.

We are evidently, however, like that famous ship of old—and more especially at this time,—"in a place where two seas meet;" though we trust that we shall neither, on the one hand, "stick fast and remain immoveable," by refusing all further advances in ecclesiological knowledge, nor, on the other, "be broken by the violence of the waves," and desert our present views as no longer tenable. On one side Mr. Close and the *Record* accuse us of being unfaithful sons of the English Church, because we are Ecclesiologists; on the other Count Montalembert and the *Tablet* upbraid us as unreal Ecclesiologists, because we are sons of the English Church. Both parties are agreed in one thing—that we are wrong.

Now, we have not the slightest design of defending Catholicity against Mr. Close, or the the English Church against Count Montalembert: all we are going to do is to show historically that the present Ecclesiological movement arose spontaneously in the English Church, first sprang from it, is still connected with it, influences, and is influenced by it. This may be a "Popish" tendency in our Church; the *Standard* says so. It may be an unreal tendency; the *Tablet* says so. But it is a tendency still. Make what use you please of the fact —if you like, make no use at all of it,—there it is, nevertheless.

Now it is an acknowledged thing, that when all Ecclesiastical principles seemed lost in the last century, if English churches were bad, Romanist chapels were worse. This Mr. Pugin has allowed; and we suppose, therefore, that his Communion generally will allow it. The question consequently is, In which Church did a better taste first arise?

We ourselves refer it unhesitatingly to the almost simultaneous formation of the Architectural Societies in the two Universities. Partial efforts might have been made here and there, both in one and the other Communion, but they were evidently premature. They had no connexion with each other, nor with anything else. They were the isolated efforts of minds in advance of their age.

We may be reminded that Mr. Pugin had already begun to build; and that he had published his *Contrasts.* We do not forget it; we do not wish to forget it;—it is a strong point on our side. Mr. Pugin (who, by the way, was originally a member of our Church) had, as an individual, written and built in a manner which showed considerable ecclesiological knowledge, before January, 1839. So had members of the English Church: a volume of *Contrasts*, too, had appeared long before. But Mr. Pugin met with no support; he received no countenance; rather, if report say true, he was laughed at and put down. Roman England would have nothing to do with him. "This one fellow came in to sojourn, and he will needs be a judge." He had no disciple; he had no follower; he had—nay, he has—founded no school. Chapels were still built like meeting-houses; pues were coming in; chancels were held in dislike, if not rather utterly unthought of; and still the very worst of all the buildings wherein men professed to worship God, too often was that belonging to the Roman Church.

In the winter of 1838–39, the Ecclesiological movement began in our own Church. Like all great movements, one cannot trace its actual rise. Its first visible embodiments were the University Societies. Was this the deed of an individual? Was this a solitary work, or an unique building? England, from one end to the other, was moved almost as one man. The founders of the Architectural Societies were astonished at their own success. It was the Lord's doing; and it was marvellous in our eyes. Those who were then engaged in the work can never forget their astonishment at the spread of their principles:—how, for example, at Cambridge, before the law of the Camden Society was abrogated, which imposed a fine on all members who did not visit some specified church within four miles of St. Mary's weekly, it already numbered associates in every county of the kingdom. A new science was springing up; and a new science demanded a new name; that name, *Ecclesiology*, was first heard in the English Church.

Now, let our readers mark:—*when* England had felt a new want, and entered on a new study; *when* English architects were studying in a new school, and English churches arising on a new plan, then—and not till then, Rome awoke: then Mr. Pugin began to have admirers; then his works began to be appreciated. Nay, then, and not till then, did he himself profess to have learnt the True Principles of Architecture, and openly and candidly confessed that he had built and designed without knowing anything of them. Several points, indeed, of great importance he learnt from us: as the defects of his earlier churches would alone show.

Let it be remembered, that in January, 1841, Mr. Pugin (in an article in the Dublin Review, which he has since acknowledged,) used the example of the English Church as an incentive to his own. "The Establishment," argued he, "has chancels,—much more ought we; the Establishment claims rood screens,—shame on us if we do not: the Establishment is insisting on sedilia—let us do so too."

True, it may be said, but the case is now altered. Ecclesiology has since then been viewed with jealousy in the English Church; prelates have charged, divines have written, lawyers have decided against it. But also a great number of Alglo-Romanists reject and dislike Mr. Pugin and his works. There has been with us opposition; just sufficient opposition to show whence the work comes; just sufficient to excite the energies of its promoters. One or two most important points are ruled, decided, disposed of. Chancels, for example, and open seats, and stone fonts in their right place. That the work should go on with the same fiery rapidity as at first, is not to be expected, is not to be desired. But it is advancing surely. Not a church is built in the United Kingdom, which does not show great improvement, both in arrangement and design. The architect of a proposed Pagan church was some months ago laughed at as being *ultimus Romanorum.* Meanwhile the Colonies are feeling the revival, and some of them promise soon to rival the mother country.

Again, we will not be restrained from touching upon another argument for the truth of our assertion, because the subject is a delicate one. Among those who have of late unhappily quitted the Church of England, may be numbered several who have by insinuations, by coolness, or by actual attack, done their best to discourse Ecclesiology; while on the other hand, scarcely any of those known to have professed any acquaintance with, or love for, this science, have been announced to have left us. It is certainly remarkable of those who had ventured to think so ill of their mother Church as to deny her claim to any "clothing of wrought gold," as they cannot but have been bad, because unreal, Ecclesiologists, so they have turned out to be unfaithful sons. But to those whose love and faith are unshaken, Ecclesiology is still, as it always has been, most real.—*Ecclesiologist.*

Mr. Newman's Development vs. The Faith of Trent.

I. I must, in the first place, observe that it is much more than doubtful, how far Mr. Newman's doctrine is at all the received doctrine of the Roman Church, or would be regarded by its authorities as any other than a most perilous innovation. Convenient as it may now be to tolerate it (or anything else from the same author,) for temporary purposes, and to meet the present state of speculation, I shall be much surprised if, as the controversy proceeds, it be not in substance disavowed as a private and unauthoritative hypothesis. It has been said that Möhler and De Maistre, to whom Mr. Newman refers as having adopted somewhat similar views (p. 27,) have not at all met with universal concurrence among the members of their own communion; yet, neither of them has dared to approach the candid and courageous avowals of Mr. Newman. The more cautious and long-sighted theologians of the Roman communion have always discountenanced the earlier forms of the present venturous hypothesis. The case of Petavius, and the cordial adoption by the Gallican Church of even his heretical refuter, will at once occur to every one. [I have but to add, for the fact is instructive, that on the question then at issue Mr. Newman appears fully to sympathize with the rejected doctrine of Petavius; e. g. p. 12, &c. 297, where he distinctly denies any Ante-Nicene *consensus* on the doctrine of the Trinity, "as the word (*consensus*) is now commonly understood"—whatever that qualification may import. See also p. 398.] In the memorable first edition of Bossuet's "Exposition," suppressed, and recovered by our excellent Wake, the following passage occurred (Wake, p. xxiv.):

"For M. Daillé, he thinks fit to confine himself to *the first three centuries*, in which it is certain that the Church has left many things to be cleared afterwards, both in its *doctrine* and in its practice."

This was erased by the doctors of Sorbonne, as wholly inadmissible, even with the authority of a Bossuet to back it: what would they have said to Mr. Newman's enterprise, which risks the authority and obligation of nearly all the chief differences between us and the Roman Church upon the fortunes of a theory, *itself* a more novel "development" of theological teaching than even they, by his own admission, are now conceded to be? Where has the Church of Rome ever sanctioned such a solution of its controversial embarrassments? Its authorized doctrine is unquestionably that *the very teaching* of the present hour, in all its fulness and precision, has itself been uninterruptedly preserved from the days of the Apostles.

"Hæc veritas *et disciplina* continetur in libris scriptis et sine scripto traditionibus, *quæ ipsius Christi ore ab Apostolis acceptæ*, aut ab ipsis Apostolis Spiritu Sancto dictante, *quasi per manus traditæ, ad nos usque* pervenerunt." . . . . "Traditiones ipsas, tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus a Christo, vel a Spiritu Sancto dictatas, *et continuâ successione in Ecclesiâ Catholicâ conservatas* pari pietatis affectu suscipit (Synodus.") —*Concil. Trident. Sess. iv.*

And a little after this clear statement of the sole matter of faith, the Council adds, with relation to the interpretation of the Scriptures (a solemn prohibition, to which I beg to draw Mr. Newman's attention, as bearing on his views of the vision in Rev. xii., the Second Commandment, and some other critical novelties he has hazarded or sanctioned,) that no one "contra *unanimem consensum Patrum* ipsam Scripturam sacram *interpretari* audeat." Mr. Newman himself, if admitted into the Roman communion according to the usual "Form of reconciling Converts," has solemnly sworn and professed that he would "never take and interpret the Scriptures otherwise than *according to the unanimous consent of the Fathers*;" a vow palpably irreconcileable with the theory, that on many most important points of doctrine, proveable (as Mr. Newman asserts *all* true doctrine is by *all* admitted to be, p. 323) from Scripture, the Fathers had *no definite consciousness at all.*

Accordingly, to this test of *perpetual* tradition, rightly or wrongly affirmed, the Council *invariably* appeals: "Ea verba (Rom. iii. 28, &c.) in eo sensu intelligenda sunt quem *perpetuus* Ecclesiæ Catholicæ consensus tenuit et expressit."—Sess. vi. cap. 8. In the administration of the Eucharist,—"qui mos tanquam *ex traditione apostolicâ descendens* jure ac merito retineri debet."—Sess. xiii. cap. 8. Of Confession to a Priest.

"Universa Ecclesia *semper intellexit* institutam esse Domino integram peccatorum confessionem, et omnibus post baptismum lapsis *jure divino necessariam* existere."—Sess. xiv. cap. 5.

I cannot but interrupt my citations to ask Mr. Newman—does he, with his knowledge of ecclesiastical and ritual history, *believe that* as sertion? To proceed—Of Extreme Unction:

"Quibus verbis [James v. 14, 15,] *ut ex apostolicâ traditione per manus acceptâ* Ecclesia didicit, docet materiam, formam, proprium ministrum, et effectum hujus salutaris sacramenti."

Once more, I cannot help asking the writer who has found a theory of development absolutely necessary to account for the actual phenomena of Romanism, does *he* believe *that* affirmation of the infallible Council?—does he believe that direct apostolic authority taught the Church in these words the matter, form, minister, and effect of a sacrament as real and universal as the Holy Communion; and that this belief, in all its fulness, *was uninterruptedly held in the universal Church?* But again— Of the entire Doctrine of the Mass (including the ordination of priesthood at the Last Supper, the celebration of masses to obtain the intercession of saints, the custom of masses in which the priest alone communicates, the custom of whispering the words of consecration and other parts of the "Canon Missæ," and the mixture of water with the wine,) it declares—not merely that such beliefs and practices are legitimate, are allowable deductions from other tenets, are enacted by simple authority, are correct developments of primitive beliefs, but that they are a "fides fundata in sacrosanto evangelio, *apostolorum* traditionibus, *sanctorumque patrum* doctrina," which last, it has been previously assumed, must be "unanimis" to be authoritative. Sess. xxi. cap. ix. et Canon. Of all the inferior orders of the ministry it declares that—

"*Ab ipso initio Ecclesiæ* sequentium ordinum nomina, *atque uniuscujusque eorum propria winisteria*, subdiaconi scilicet, acolythi, exorcistæ, lectoris, et ostiarii, in usu fuisse cognoscuntur."—Sess. xxiii. cap. 2.

Of Marriage as a genuine sacrament, as real as Baptism, conferring an ineffable grace as certain as the Eucharist, the Council affirms, that "*Concilia et universalis Ecclesiæ traditio semper docuerunt*" this truth, and that the heretics, who hesitate to admit that somewhat startling proposition, "multa ab Ecclesiæ Catholicæ sensu et *ab apostolorum temporibus probatâ consuetudine aliena* asseruerunt."—Sess. xxiv. Of Purgatory it pronounces that it teaches it "ex antiqua Patrum traditione."—Sess. xxv. Masses for souls in Purgatory are "juxta *apostolorum* traditionem;" as we are infallibly assured.—Sess. xii. cap. 2. The intercession of saints, the *invocation* of saints, the honor due to relics, and even the "legitimus *imaginum* usus," the Council gravely declares to be "juxta Ecclesiæ usum *a primæ religionis temporibus receptum.*" And even in admitting, as the notoriety of the fact compels, that the half communion is an innovation, it reduces the alteration under the principle that the Church has power over the mere circumstantials of the sacraments (which, of course, in its right application, we all admit,) "licet ab initio Christianæ religionis *non infrequens* (!) utriusque speciei usus fuisset."—Sess. xxi. cap. 2.—*Prof. Butler in Irish Ecclesiastical Journal.*

Reflections on our Lord's Example.

We now leave in silence the great truths of Doctrine and Divinity, which may be mysteriously implied in all these circumstances of our Lord's capture, and contemplate him as the Son of Man. The practical example which it affords us is in the highest degree interesting and important; and all of us are liable to have our courage and charity tried on occasions, wherein the touching character of our Lord's example will do more to secure our presence of mind than any precept. But the most perfect charity, combined with the most perfect courage, which is evinced throughout, is rather a subject for adoration and worship than for human scrutiny. For the deepest veneration and awe is necessary when we speak of Christ; and the more so, because he deigned to appear as one of us. This very example itself is infinitely more conforming and converting, when we consider him not as an example alone, but therein adore him as our God; for then divinity goes forth from him, and makes his very human actions powerful to mould us to them. It was in an act of love and mercy to his disciples, even in the midst of his agony, that our Lord was engaged when the traitor came; it was with a kiss, the sign of friendly good will and gentleness, that he was betrayed, and that bestowed on the worst of enemies. His words to him were those even now of gentle expostulation and winning reproof, as if not giving over every effort to recall him even yet. Then he went forth to meet them with a Divine Majesty blended with courage; showing that though he, like Elijah of old, had power to destroy his enemies without their approaching him, yet he only showed his power, but exerted it not. He showed it to work on them, if possible, for good, and to indicate that it was his own acquiescence, or that they could not take him. In this critical moment his thoughts were engaged only for their good; every word and every action was for the benefit of friend and foe. He thinks only of others and not of himself; when he shows his power, and yet yields himself as their victim, it is for his disciples he exerts it, and to give force to his intercession for them, that they may be allowed to depart unharmed. And when on his enemies laying hands on him Peter used the sword, he prays for them that they may be suffered thus far, and is apprehended in the act of kindly healing his enemy, and turning from them mildly to console and comfort Peter his friend; reminding him of his great power, and of his Father's will. He was fulfilling all his own precepts of love and forgiveness. And now he turns meekly to expostulate against these signs of violence towards one so meek and unresisting as he had always been among them. 'You see I have not fled from you away, for I was with you daily.' He quotes the Scriptures also, and to these he constantly refers, to support St. Peter, as if to point out to him that it is all according to the Divine superintendence and orderings of God, and that he must needs wish to drink of that cup which his Father had given him to drink; for if an earthly father gives nothing but what is good to his children, how much more a heavenly! And when they all forsook him and fled, he had prepared their minds beforehand even for this the greatest of trials that could befal him, the dereliction and desertion of his disciples, in words that evinced his own perfect resignation even to this, "ye shall be scattered every one to his own, and shall leave Me alone;" to which he added, as if to deprecate any thought of impatience or complaint, "And yet I am not alone, for the Father is with me." Such are the reflections which occur to one, when allowed to approach our Lord by that term with which, in unspeakable condescension, he delighteth to designate himself, inviting us to him by that engaging appellation of "the Son of Man."

But when the consideration of our Lord's Divinity is seriously reflected on by us, the whole narrative becomes so deeply mysterious that we cannot wonder for it to have been, and always to be, a stumbling-block. It is, therefore, very important to observe, that it is precisely in the same manner that Christ still acts, and always has done, in his moral government of the world, the circumstance which is the great stumbling-block to those who want faith to discern him. Wicked men are allowed to go on until their wickedness is matured and developed in action; they lay their designs as if God knew them not; the difficulties to their execution vanish before them, and they succeed. Christ, in the mean while, is "as a man who hath no strength;" and he is, if we may so speak, as one bound captive in their hands. The power of good is overcome by them; they seem to themselves and to the world as those who have the upper hand, and are successful. Yet to those, who like St. John, have eyes to watch and see the course of events, all the while there is present a Divine power, which, it may be, incidentally manifests itself, making them to fall to the ground before him, yet does not interfere to stop the course of things by exerting itself, but submits to be put in bonds. And, moreover, as prophecy was so much introduced on this occasion to show the Divine superintendence, so also the course of events in the world, to him that watches with Scripture, are but the fulfilment of what Scripture describes. It is also observable, in like manner, that while the wicked are thus allowed to go on, yet the Almighty ceases not throughout to warn them, though they are incapable of attending to his warning while bent on the attainment of their object; and he ceases not to do them good in his natural providence, to heal them, and afford them protection. It is likewise according to the same analogy that the good also, notwithstanding the protection and approbation of Christ in general, are yet allowed to sleep, although warned not to do so, to mistake the commands of God, and to err, but still are, on the whole, cherished, watched over, and supported; so that, of those whom God hath given to Christ, not one shall be lost, and not a hair of their head shall fall unnoticed to the ground. And as the dealings of Christ are still very similar to what they were in the days of his incarnation; so also is the difference with which Christ is viewed, according to the diversities of moral characters, very similar to what was then manifested; I mean there is the same discrepancy in the ways in which persons read and speak of the sacred history. Some, it is to be hoped, there may be, who are, as if, with St. John, they calmly and deeply adored, and worshipped, and saw nothing in all things but indications of Divinity: some, as if, with St. Peter, they loved, but with too weak, low, and human affections, being as yet more ardent than firm, and depending therefore too much on human things: some, as if they could lay hold with rude and constraining hands, like the Jews, on the Lord of life; neither knowing, nor fearing, nor loving him: some, as if they would betray him for a little money, like Judas; and that with a kiss or expressions of attachment. But all these things carry on the thoughts of a Christian to the contemplation of those higher doctrines of Christ throughout all the world suffering in his members. It is this circumstance of the analogy and sameness with which he is seen in his manifestations, under variety of circumstances, that renders these prophetical descriptions of these things respecting Christ throughout the Psalms so descriptive of the condition, the trials, the enemies, the support of Christians at all times; and perhaps explains why those prophecies respecting Christ are often expressive of infirmities, sins, and complaints, which find not a place in himself, as suffering in the flesh, but in his members.

As the sun in the heavens developes his similitude and image in the broad mirror of ocean, and yet at the same time also casts an unbroken reflection of himself, in equal distinctness and perfection, in numberless waves, and the smallest drop of water; so likewise the true Sun of Righteousness in Heaven, in all his earthly providences, towards churches and individuals, is again and again set forth in characters so similar and coincident, that from being used to these resemblances and shadows of him, we cannot fail to recognise him when we behold himself manifested before us.—Though we dare not gaze upon him, and our eyes are dazzled at the light of his unapproachable holiness; still we see enough to know that he is but one and the same, whose image we are used to contemplate in the things that are daily brought before us in his providence. It is probable that the more we come to the mind of the Spirit, the more shall we detect this resemblance to Christ manifest in the flesh, in all his dealings with mankind: and the more again from these his dealings with mankind shall we acknowledge Christ also when manifested before us in a human Person. We shall perceive in both those features, and that expression of the features, which we are wont to dwell on in that countenance which we adore and love. And this we may conclude to be the mind of the Spirit, inasmuch as we find throughout the Scriptures expressions which are evidently closely applicable to Christ; and yet it might be doubted whether they were expressly spoken of Christ or not, were it not this mysterious analogy between himself, as seen visibly in the Son of Man, and in his providences. Thus, for instance, the Psalmist bursts into passionate deprecations on beholding the heavy sufferings of good men:—"Up, Lord, and let not man have the upper hand! Put them in fear, O Lord, that the heathen may know themselves to be but men." This is spoken of a case, than which there is none more ordinary in the world, of good men overcome by the wicked, i. e. of God being apparently bound in his servants: but no words could express more closely our feelings at beholding the captivity of Christ, now put in bonds. Again, the following words of the Prophet would be equally descriptive of both: "O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us." And so much was this noticed among the affairs of men, that in the book of Wisdom the wise man endeavors to explain the cause of this wonderful forbearance of God. "But thou, mastering thy power, judgest with equity, and orderest us with great favor: for thou mayest use power when thou wilt. But by such works thou taughtest thy people that the just man should be merciful; and hast made thy children to be of a good hope that thou givest repentance for sins."—*Churchman's Library.—Rev. Isaac Williams.*

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Jan. 31—tf

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The terms will be the ordinary price of Classical Schools of a limited number of pupils. A proportion of the scholars, however, will be received on such terms as may be convenient to parents, provided that in respect to voice, disposition and intellect, they be desirable boys.

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New York, April 12, 1845, 72 Murray street.

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THE subscriber having purchased the above work of Mr. J. R. DUNHAM, will continue its publication on the same terms and on the same principles as it has been published for the last two years, and which has given such universal satisfaction. The Publisher will have the valuable services of the Rev. J. MURRAY FORBES, Rev. B. I. HAIGHT, and the Rev. S. L. SOUTHARD, as advisers; and the work will be conducted under the control and with the approbation of the Right Rev. Bishops DOANE, of New Jersey, and MCCOSKRY, of Michigan. With this guarantee for the sound and judicious principles of the work, the publisher solicits not only the continued, but increased patronage of Churchmen.

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